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The CATHOLIC EDUCATIONAL *Review*

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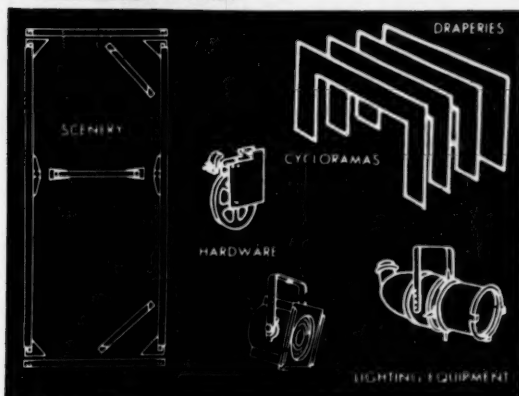
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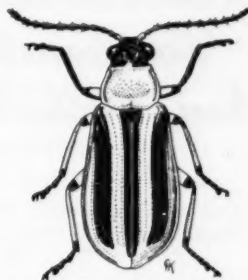
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RELIGIOUS EDUCATION ABROAD

By Rev. Vincent M. Novak, S.J.*

CARDINAL MONTINI EYED THE GROUP with warm interest. It was the class of *Lumen Vitae's* Catechetical Year from Brussels, forty-seven teachers and missionaries representing twenty-seven different countries. Each had come to Europe for a year of intensive coursework at Brussels with the added feature of firsthand contact with other catechetical centers on the continent. At Milan the Cardinal's message pinpointed the catechetical challenge in the tones of a zealous priest who had just run headon into the very problem within his own parish: "Your apostolate is most important for the Church. . . . Experiment boldly with all the data and techniques modern psychology and pedagogy offer you . . . and then, please, share your findings with the world."

Such indeed is the objective of the founder of *Lumen Vitae*, a large-souled Jesuit priest, Father George Delcuve. He launched the first Catechetical Year in 1957-58. The improved and expanded program of 1958-59 continued the work of channeling off to every corner of the Catholic world the results of twenty-five years of concentrated effort in the field of religious education. Nor should it be surprising that the Church in Europe took the lead in catechetical research and experimentation. Besides her traditional leadership in theology, the historical fact of a religious pastoral crisis has served as a catalyst setting off a chain reaction of concerted effort.

POST-REFORMATION CATECHETICS

At the beginning of the movement historical studies revealed in a more scholarly fashion what many a religion teacher realized already: the Christian Message had suffered serious impoverishment dating from the polemics of the Reformation era. Catechetics had been depersonalized in the interest of clarity and forceful argument. In the training of youth the warmth of the essential Message of Christ had been chilled and the true grandeur of the Christian vocation was dimmed, if not totally extinguished. Post-Reformation catechetics down to our twentieth century were a far cry from the inspiring catechetical discourses of St. Augustine, from the vital

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mystagogical method of St. Cyril of Jerusalem, and most of all from the teaching approach of Christ Himself.

With the rediscovery of the personalized nature of catechetics there developed a fresh understanding of the essential catechetical task: one person's privilege to lead another towards a personal spiritual encounter; that is, a religion teacher has as his primary objective not the mere transmission of a body of knowledge, but with that knowledge an attitude and motivation which will dispose the student for a personal spiritual contact with Christ. In his *De Catechizandis Rudibus*, St. Augustine displays a brilliant insight into a practical psychology towards that goal. St. Cyril, in what historians tell us was normal catechetical procedure in the early centuries of the Church, gave the last of his catechetical instructions in Lent so that the neophytes, when instructed and happily eager, would not have to wait before they could receive the Paschal life of Baptism, share still more fully the Spirit's strength in Confirmation and climax their encounter with Christ in the Mass and Eucharistic communion. The role of this catechesis is clear: to lead into liturgical fulfillment.

MODERN CATECHETICS

It is the basic message of centers like Lumen Vitae to revitalize modern catechetics not only with the rediscovery of the rich heritage from our Christian past, but also with the different contributions of modern scholarship. These objectives of Lumen Vitae's Catechetical Year were admirably pursued in a well-organized series of courses. In this way the students were introduced to many of the foremost authorities in religious education. Individual contacts as well as classroom associations were encouraged. The writer was particularly impressed with the ease of personal contact and the generous co-operation on the part of the professorial staff to meet the individual student's specifically national problem.

As for the nature of the courses themselves we students felt that the schedule had for its first stimulating effect the realization of just how broad the dimensions of the catechetical task actually are. Content materials covered a large spread of the work: a review of theology, dogmatic and moral, but with a pastoral, kerygmatic emphasis; a lengthy course in Sacred Scripture, geared rather to synthesis than exegesis, according to the scriptural themes which are

woven harmoniously into the whole Bible; some basic work in liturgy, especially noting the link to catechetics.

After these content courses the rest of the schedule was largely determined by the personalized approach itself. A course in religious psychology becomes mandatory to help the teacher probe the personality of the special group he faces, and as much as possible the individual personality of each class member. The *Lumen Vitae* course in psychology was divided according to student age-groups—first-Communion, adolescent, collegian, and so on. But the problem of personalization becomes twice compounded when practical experience demonstrates strikingly how much psychology is conditioned by sociological milieu. You cannot approach an adolescent from New York's Eastside the way you would an Iowa farm boy. Both psychology and sociology are necessary to reach the student as he is, and not as a teacher thinks he is or wishes him to be. Sociology, therefore, played a big role at *Lumen Vitae*. And yet even to know the student thus, as it were inside and out, is not enough for the ideal catechetical task.

TECHNIQUES IN MODERN METHOD

Besides this mastery of content, the object of education, and insight into the total personality of the student, the subject of education, an experienced teacher knows how difficult is the third step in the authentic educational process. The real challenge of the teacher is to build a bridge between this subject and this object. Building bridges in this educational sense is the work covered in courses of methodology at *Lumen Vitae*. Because of the unique objectives in religious education, stress is put upon the uniqueness of the teaching bridge, too. It is the ultimate objective of the teacher's artistry to encourage a meeting on that bridge, the personal, spiritual encounter with Christ. When the student knows and understands what Christ said, did and is, and then climaxes this knowledge with spiritual contact and commitment, he has the heart of everything.

The study trips alluded to above filled out the program. Experiences like these which follow brought the teaching methods to life for us. In a French high school boys of twelve or thirteen first pored over their missals to extract the message of the coming Sunday's Mass, then with the teacher's assistance searched through the sacred scriptures for threads of Biblical themes which formed the liturgical

message. An elementary-school class of eleven-year-old boys in Holland, after studying in proper liturgical season the straight history of Christ's meeting with John the Baptist, worked out under skillful direction the dogmatic meaning of the historical scene, Christ's twofold nature and redemptive mission.

But the class reached a high point of interest and effectiveness when some of the youngsters volunteered to dramatize the episode. With remarkable seriousness of planning they then, with the help of their talented lay teacher, worked their little drama into the liturgical framework of a solo and choral "Rorate Caeli," adding a beautiful Advent prayer at the end. It was a most moving experience afterwards to watch the troupe in liturgical procession, with a Paschal Candle representing Christ. The corridors re-echoed with Advent song and each class in the little school down to the youngest grades relived in drama and catechetical-liturgical performance the Messianic expectation. At the University of Munich the young collegians, men and women, packed a huge lecture hall to hear Romano Guardini. What impressed us most was the rapt attention as Guardini in soft, expressive tones masterfully discoursed on the mystery of the Redemption. Later in the university church, packed for Solemn High Evening Mass, these young collegians at the Gloria raised the roof with their paean of praise in a stirring display of liturgical participation.

While in Holland we contacted the Canisius Center of Nijmegen, the national focal point for catechetical education, where we came quickly to admire the vitality and boldness of experimentation. Later we exchanged ideas at the Institut Catholique in Paris where some of the most original thinking was born. At the home of the new German catechism in Munich, the team of priests directing that masterful achievement stimulated our thought with a series of lectures and informal conversations. At nearby Innsbruck, Father Joseph Jungmann, S.J., perhaps more than any other man living an energizing force over the years in catechetics and liturgy, expressed his affection for America, but emphasized to the writer the necessity of catechetical enrichment if our country is to measure up to the rigorous demands of Christian leadership in the world today.

CO-OPERATION IN CATECHETICS

It would be naïve to suggest that we in America could or should adopt any one of the experimental programs from abroad just as

they are. However, one need only read a few of Pius XII's encyclicals to understand that the revitalized European catechetical has swept in with the same tide of universal Catholic thought which has brought us the recent scriptural, liturgical and lay-apostolic renaissance. Off to an earlier start than we in weighing the catechetical implications of this renaissance, European thinking can offer some stimulating leads for adaptation in what is providentially our common Catholic heritage. Some further reflections on this European-American dialogue may be of interest.

The key idea on European-American exchange is co-operation. In complementary fashion, we have much to learn from the catechetical revival in Europe, but informed and fair-minded Europeans in this work agree that Catholic educators abroad can learn much from American traditions as well, in fact already have. In the evolution of our respective educational histories each enjoys in some abundance what the other to a certain degree lacks. One could hope that, in parlaying the assets of both, the Church would rejoice in a new era of pastoral development. Advancing the argument a step further, we could say that in our twentieth century a complementary co-operation between European and American catechetics is providentially indicated. Briefly, what does each offer the other?

First of all, Europe is much richer than we in scholarly theological traditions. The kerygmatic emphasis in pastoral theology, the scriptural discoveries, the liturgical initiatives, all attest to her vitality particularly in the content fields. Not that our American courses are devoid of solid content; it is a question rather of content choice—and choose we must—of effective emphasis and organization. Only recently have we more widely begun to appreciate the motivational impact of the Christocentric synthesis in dogma and the history of salvation. We are too little familiar with the positive vision of Christian morality, a response in charity to God's invitation to share His Trinitarian life. Liturgy in its most authentic forms is young in our schools and unfortunately still rare. It is evident that Europe has outrun us in highlighting the essential content of Christ's Message. We are still trying to catch up.

On the other hand, our European guests have noted in America superior gifts of a different order. Firstly, they admire the American brand of pedagogy. This so-called "American-style" education—featuring a personalized approach, respect for individuality, experi-

ential learning, co-operative projects, discussion groups, and the like—lends itself beautifully to the objectives of spiritual commitment in the new catechetical. Religious educators from Europe gratefully admit their indebtedness to these American traditions. In fact, by way of paradox, it might be said that in specifically religious education American pedagogy is often applied more boldly in Europe than in America itself. Perhaps, too conscious of excesses in some American techniques, we have failed to capitalize fully upon our own national contributions.

Secondly, our European friends commend as the great strength of our Catholic school system the somewhat elusive concept of what the French call *temoignage*, that is, "a giving witness," something akin to the religious inspiration often found in teacher-student association. "Temoignage" is a bona fide manifestation of revelation in action. God speaks to us through the witness of others in a fashion analogous to the written word of Scripture, the symbolisms of liturgy, and the theological pronouncements of the magisterium. Without disparaging in any way the many dedicated teachers in Europe, we can be grateful for the American teachers who are also visible signs of this living revelation. Coupled with the ease of teacher-student association which is typically American, this "giving witness" in the schools is a big factor in attracting religious vocations, also one of the contributing reasons for the loyalty of our laity and the vitality of the Catholic Church in America today.

In the past years since World War II, this dialogue between Europe and America has been rapidly increasing. The American tradition of personalist pedagogy and teacher-student sympathy has already influenced the European revival in catechetics. On the other hand, the more effective and challenging content from Europe has occasioned in America a healthy swing away from the traditional catechetical methods to a more motivating, better-balanced type of formation in Catholic living. It has only been to support this happy turn of events that the foregoing reflections have been offered close upon the conclusion of Lumen Vitae's 1958-59 Catechetical Year.

* * *

According to a study made by the U. S. Office of Education, the number of Bachelor's degrees earned will rise from 365,748 in 1958 to 718,000 in 1970; Master's degrees from 65,614 to 139,000; Doctor's degrees from 8,942 to 18,100.

THE PROBLEM OF COLLEGE THEOLOGY

By Rev. John P. Whalen*

ALL OF THE 38,105 SEMINARIANS now engaged in the study of theology or its propaedeutics will receive a theological education before ordination that is marked by remarkable sameness, regardless of the location of the seminary they attend or the religious order, province, or diocese which maintains it. Of the 290,867 students enrolled in Catholic colleges through the nation, hardly any will receive an education in theology which could be called standard.¹ It is striking, but not surprising, that there is such identity of curricula in theological seminaries. It is amazing that there is such diversity in the programs of theology in Catholic colleges.

DIVERSITY IN PLANNING

Since the appearance of the study by Simonitsch in 1952,² which was a monumental contribution to the discussion of college theology, no less than fifty-two separate articles pertinent to this topic have appeared in twenty-four periodicals.³ These articles range from extremely practical "how-to-teach-it" discussions⁴ to full blown philosophical treatises on the finality of theology in a liberal arts program.⁵ Some are rebellions against the name "theology" for college courses on the grounds that they are unworthy of the name;⁶ others, replies to such accusations.⁷ Some deal with problems that are cognate to college theology but not completely pertinent; others

* Rev. John P. Whalen, M.A., is on the staff of Mount St. Mary's College, Emmitsburg, Maryland.

¹ Enrollments are from *The Official Catholic Directory*, 1959 (New York: P. J. Kenedy and Sons, 1959).

² Roland G. Simonitsch, C.S.C., *Religious Instruction in Catholic Colleges for Men* (Washington, D. C.: The Catholic University of America Press, 1952).

³ See *The Catholic Periodical Index* from 1952 to date.

⁴ See Sister M. Romana, O.S.B., "The New Testament for College Freshmen," *The Catholic Educational Review*, LII (May, 1954), 525-533.

⁵ See Thomas G. Donlan, O.P., "Theology as an Integrating Force in Catholic Higher Education," *National Catholic Educational Association Bulletin*, L (August, 1953), 183-192.

⁶ Thomas Dubay, S.M., "Theology for the Undergrad," *American Ecclesiastical Review*, CXXXVI (February, 1957), 95-99.

⁷ John T. Bonee, O.P., "Theology for the Undergrad: A Reply," *American Ecclesiastical Review*, CXXXVI (June, 1957), 376-381.

deal with it directly. They are not all equally valuable for a discussion of the problems that departments of theology have in colleges; but they are all provocative and, for the most part, interesting.

The startling thing about these articles is that in 1959, a full seven years after the excellent statement of the problems by Simonitsch, one can discover in the literature the same divergence of opinion about the ends of the college theology courses and the same amazing diversity of practice that he pointed to so well in 1952. It is true that theology is a science that is coextensive with life itself and is consequently more expansive in its finality than the particular sciences sub-alternate to it; yet rigid uniformity in seminary courses of theology is possible. The same rigidity can be found in the traditional Catholic college curriculum of philosophy, even though the finality of philosophy is wide enough for philosophy to call itself the science of "all" things. It cannot be the breadth of formal object, consequently, that results in diversity of presentation of college theology in practice.

In a recent survey made by that rather intriguing organization, the Society of Catholic College Teachers of Sacred Doctrine, which literally sprang into being in answer to a need felt by college religion teachers, eighty-three colleges, large and small, were contacted.⁸ They were questioned about their curricular principles and aims in courses of theology, and asked for a listing of their courses, both required and elective, and of the texts used. While it is not my purpose here to analyze this very valuable document, it will serve to illustrate the point of diversity. The aims listed are truly awesome in their variety. It is small wonder that practices differ when aims are so varied. While most colleges attempt to do generically the same thing, the definitions of aims are so general that differences in emphasis, even, are capable of making them specifically distinct. And yet, Simonitsch warned:

Determination of a clear cut departmental aim is of paramount importance. It is practically impossible to hope for success in teaching without first presenting a plan which is not only theoretically sound, but also possible of achievement in the functional order.⁹

While there is no particular value in uniformity of practice, as

⁸ Cyril Vollert, S.J., "The Origin, Development, and Purpose of the Society of Catholic College Teachers of Sacred Doctrine," *National Catholic Educational Association Bulletin*, LI (August, 1954), 247-255.

⁹ Simonitsch, *op. cit.*, p. 299.

such, in college religion programs, and perhaps even no possibility of it—given the differences in background, interest, outlook, and other things in students from different parts of the country—still, the rather overwhelming disconformity in such courses indicates one of two things: either educators have thought through the theology courses extremely carefully and have determined desired outcomes and specific aims suitable for their programs (and should accordingly be satisfied with their programs); or they have not expended sufficient time and worry on college theology, which they will all agree is foremost amongst their offerings, and their courses were not, accordingly, born in due time but simply grew up.

DISAGREEMENT AMONG THEORISTS

That there is no wholesale satisfaction with the program of sacred doctrine is sufficiently and even abundantly clear.¹⁰ That there is no longer uniform acceptance of the approaches of the great names in religious education of yesteryear, men like Cooper and Russell,¹¹ indicates that it is felt that we may not look back to find our answers. We must look to what we have today and, what is more important, to what we must have in the future to supply us with the raw materials for the answers we seek.

As early as 1944, two articles appeared in *Theological Studies* over the name of John Courtney Murray, S.J.¹² These articles, to my knowledge, were the first to contain the breadth of vision of a polished theologian, with an immeasurable erudition at his command, exercised on this perplexing problem of applying theory to practice. There is no specific course outlined in these articles. They take their start in the order of speculative theology and conclude their analysis in the same order; but while there is no "how-to-do-it" emphasis in either article, one cannot help but see that Murray has taken the *nova* of the papal encyclical literature on the present state of world needs and added to it the *vetera* of the permanent and

¹⁰ See especially the discussions following prepared talks published in the *Proceedings of the Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine*, Vols. I-IV (1955-1958).

¹¹ See Gerard A. Sloyan, "From Christ in the Gospel to Christ in the Church," *ibid.*, I (1955), pp. 10-25.

¹² John Courtney Murray, S.J., "Toward a Theology for the Layman," *Theological Studies*, V (March, 1944), 43-75 and V (September, 1944), 340-376.

unchangeable needs of man in the world, and has created an image thereby of "what-needs-doing."

Ever since 1944, work has been going on in the Jesuit colleges, especially Georgetown, Loyola of Baltimore, and more latterly and famously, LeMoyne College of Syracuse.¹³ The appearance of the "LeMoyne Series" of texts for college theology, which had immediate effect in the field and won many enthusiastic adherents, is an attempt to reduce to practice the theory of Murray. It represents one of the three major approaches today to college theology. The three major approaches are: (1) the historical-scriptural approach, represented by Fernan and other Jesuit educators; (2) the Thomistic approach, represented by Donlan and other educators in the Dominican tradition; and (3) the combination approach, a broad characterization of programs which embrace aspects of each of the other two approaches, with varying degrees of emphasis on one or the other aspect, for example, the program of the Department of Religious Education of The Catholic University of America. A possible fourth approach seems to be forthcoming which will emphasize the Church as the proximate norm of revelation and, perhaps, in time to come the fulcrum of an entire organization of doctrine around this central point.

NEED FOR MORAL THEOLOGY

Now that the LeMoyne texts have appeared, they may be viewed in one of two ways: as faithful implementations of the theory that gave them birth or in their own right as texts of college theology. The writer is very much in favor of the theory that brought them into existence, as expressed by Murray in 1944; but whether they are the faithful counterpart in practice of this elevated theory is doubtful. One aspect of the series that receives unfavorable criticism is the lack of an extensive and formal treatment of moral theology. This objection was raised when Fernan was describing the approach which led to the publication of his series. He replied:

We treat of fundamental moral principles in the place and manner that Christ and St. Paul treated them in the New Testament. We treat the nature of the Christian virtues along with the state of grace in the fourth year. But we do

¹³ John J. Fernan, S.J., "The Historical Scriptural Approach in College Theology," *Proceedings of the Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine*, I (1955), pp. 34-48.

not have a formal treatment of moral theology as such. In my opinion that should be integrated with the course in general, special and social ethics.¹⁴

It should be clear from Fernan's remarks that even though the LeMoyné series is an excellent effort to make college theology more than it had become in some colleges—"the *simplex piscatorum fides* stripped of all Scholastic intellectualism [which] has always resulted in the decay of faith itself"¹⁵—the program is not of itself complete but would involve immediately a revision of "general, special and social ethics" that would render this discipline no longer a branch of philosophy at all but would make it actually a separate course in moral theology.

The objection, to put it another way, is not that the LeMoyné Series does not adhere to the theory behind it, but that it does not do so completely. If, as Murray maintains, "the ideal process is: *scientia fidei—actio sacra—sensus Christi—actio Catholica*,"¹⁶ it is difficult for this observer to see how this may be accomplished without considerable emphasis on moral theology.

At the same time, it is difficult to see how the matter in the series could be rearranged or deleted to make room for a treatise on moral theology in the present framework of sixteen semester hours' work over four years. If the Catholic college is to be more specifically distinct from the public institution than Catholic swimming pools are from public swimming pools, it is theology that is to effect the distinction. If theology is to be the co-ordinating and liberalizing influence in liberal education, as most educators from Cardinal Newman¹⁷ to present-day writers¹⁸ conceive its function to be, it must be the education that is influenced by the nature of theology, and not vice versa. If it is impossible to do justice to theology in sixteen semester hours,¹⁹ the answer is not simply to cease calling it theology and call it religion again, but rather, let it spread out to the extent that its nature demands. If they who write very pleasant things about theology as an integrating principle in Catholic colleges

¹⁴ *Ibid.*, p. 43.

¹⁵ Murray, *op. cit.*, 53.

¹⁶ *Ibid.*, 373.

¹⁷ John Henry Newman, *The Idea of a University* (Garden City, N. Y.: Image Books, 1959).

¹⁸ Roy J. Deferrari, "Theology and the College Curriculum," *National Catholic Educational Association Bulletin*, XLIX (August, 1952), 7-15; Thomas C. Donlan, O.P., *op. cit.*

¹⁹ Dubay, *op. cit.*, *passim*.

have faith in what they profess, let them convince the accrediting agencies of their own convictions that theology will better liberal education, not dilute it.

The LeMoyne Series, despite its shortcomings, seems to be the best co-ordinated and most complete set of texts that has appeared. It definitely attempts to meet the needs described by Murray for a lay theology which would contribute to the needs of the Church today. It has not succeeded totally in its attempt, but for the most part it has gone further than any other series. While it does not, and perhaps cannot, in the present framework of college theology, live up to the excellence of the dream behind it, as a series of texts, considered in itself, it is definitely worthy.

PROBLEM IS IMMANENT

Perhaps, the problem of college theology is not so much a problem of over-all aims nor a problem of teacher training for this extremely difficult work. It could be that these problems are reflective of other difficulties arising within the Catholic educational system itself, rather than of pressures brought to bear on it from the outside, such as the demands of accrediting agencies. These agencies are often blamed for insisting on some things which are in actuality the schemes of overzealous deans or department heads and for discouraging things of which they have no knowledge and which they might actually encourage if they were informed. It might be that there is no real impossibility of discovering the finality of theology as a science in the college curriculum²⁰ nor real impossibility of discovering the finality of the layman in the Church today²¹ and, consequently, no impossibility of determining the finality of the course of sacred doctrine. The problem might lie in the order of implementation rather than in the order of finality. No one lists as a specific aim what he is certain cannot be accomplished, not because of its intrinsic impossibility but because of insuperable difficulties in the practical order. It has always been thus. Limitations in the practical order, if considered sufficiently absolute, often cause a revision of theory, when quite the opposite point of view should prevail.

²⁰ Gerald Van Akeren, S.J., "The Finality of the College Course in Sacred Doctrine in the Light of the Finality of Theology," *Proceedings of the Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine*, II (1956), pp. 10-24.

²¹ Francis M. Keating, S.J., "The Finality of the College Course in Sacred Doctrine in the Light of the Finality of the Layman," *ibid.*, pp. 25-46.

When, for example, a girl in the nursing program at a Catholic college is given an interrupted theology sequence so as to keep intact her nursing sequence, two things are obvious: first, the theology program at this college is designed to fit as best it can into the nursing program, and if conflicts arise, it is theology that must go; second, it is more important to produce a well-informed nurse at this college than it is to produce a well-informed Catholic. Actually, if we let ourselves be led to inevitable conclusions, we might conclude that a semester or even a year more is required to produce a Catholic nurse than is required to produce a nurse who is not expected to know any theology.

The immanent difficulty I have been alluding to boils down to this: perhaps our college administrators know deep within them that in the present academic framework or the present temporal sequence theology cannot do everything it aims to do. In the interests of charity, let us not call a spade a dirty shovel; but in the interests of honesty let us call it a spade. If we really believe that "It is *very* necessary that those of the faithful who show themselves more apt for advanced study in the sciences . . . should be seriously devoted to the sacred disciplines,"²² our actions, translated into curricula, should show forth this belief. It is actions that ultimately make the difference in education, not aims or intentions, good as they may be, for we all know which community it is whose streets are paved with the latter.

CONCLUSION

It must be emphasized, by way of conclusion, that the theoretical problems involved in designing a course of theology for the layman at the college level are by no means settled, despite the excellent work done to date. It must be emphasized even more strongly, perhaps, that they may never be settled satisfactorily if we insist on considering theology as just another liberal art and consign it to a grave two semester hours wide, four years long, and of undetermined depth. In such a pass, we will actually be tarring all the major theoretical approaches to "the problem of college theology" with the same brush and no one of them nor combinations thereof will ever be able to turn this sign of contradiction into anything but a much more erudite sign of contradiction.

²² Pius XI, "Deus Scientiarum Dominus," *Acta Apostolicae Sedis*, XXIII (1931), 245-246. Italics added.

College theology needs room to breathe. Its framework in the curriculum must be much more plastic and versatile, it appears, than it is today. Defining theology's place in the liberal arts program is essential; confining it, and expecting it then to liberalize the program that confines it, is asking somewhat too much. It would be very refreshing to have some ideas on the breathing room theology needs in a more fluid program; at the moment the definition of such a structure is not well formed. Sloyan's ideas of a double program are a step in the right direction but probably not the complete answer.²³ One thing, however, is very clear. Nutshell courses in theology are worse than useless: squeezing theology to fit a pre-tailored nutshell will certainly distort it, and might even change its nature. Everyone knows that the only thing that can really fit in a nutshell is a nut.

* * *

St. Louis University's \$4,250,000 Pius XII Library was dedicated by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, on November 22.

* * *

The R. R. Bowker Company of New York has just published the 1959 Subject Guide to Books in Print. With its help, book hunters can locate just about any currently available book that has ever been published.

* * *

St. Peter's College and St. Peter's Preparatory High School (Jersey City) have inaugurated a co-operative plan to assist superior high-school students in preparing for advanced-placement examinations.

* * *

A national charter for Future Nurses Clubs, high-school career clubs helping young people explore nursing and community health programs, will be offered with the beginning of 1960 by the National League for Nursing, New York.

* * *

One out of four elementary-school children in New York City can't speak English, it has been reported.

²³ Gerard P. Sloyan, "Some Factors in the Teaching of Sacred Doctrine," *The Catholic Educational Review*, LIII (January, 1955), 1-17.

APPLIED PSYCHOLOGY IN ADULT EDUCATION

By Sister Mary Vincentine, S.C.L.*

ONE OF THE FEATURES of adult education is that it is voluntary as opposed to compulsory education. The adult who comes to a college or university to attend two or three hours of class is a very "slippery subject."¹ He is the rational animal who has escaped on Commencement Day from an educational institution after twelve to sixteen years of incarceration. He has tasted freedom. After a day's work he knows that relaxation after a good supper is a delight to human nature. A twist of a knob brings another continent into his living room. The problem then becomes psychological: how to get him from the davenport to the classroom.

How to catch him, how to hold him!
How to teach him, how to goad him. . . .

Yes, goad him to a lifelong interest in learning!

PSYCHOLOGY OF RECRUITING ADULT STUDENTS

Much depends upon the methods of recruiting adult students. Catholics are usually conservative and have much to learn from the "children of the world," who use the techniques of applied psychology in advertising and salesmanship. Their procedure is to have a public relations representative go into a community, set up an adult education council and an advisory committee composed of community leaders who know the needs of the milieu. There are local surveys, opinion polls to elicit interest, lectures, buzz sessions, group meetings, stressing the need for personal growth and community service.² Attractive brochures are prepared long in advance of registration.

When the serpent sold Eve on a forbidden brand of fruit, he used

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¹ John B. Schwertman, "I Am a Slippery Subject," *I Want Many Lode-stars: Notes and Essays on Education for Adults*, No. 21 (Chicago: Center for the Study of Liberal Education for Adults, 1958), p. 1.

² Sister Mary Jerome Keeler, O.S.B., "Survey of Adult Education Programs under Catholic Auspices," *Principles and Problems of Catholic Adult Education*, edited by Rev. Sebastian Miklas, O.F.M., Cap. (Washington, D. C.: The Catholic University of America Press, 1959), p. 72.

a sales formula: attract attention—"The woman saw that the tree was good for food, pleasing to the eyes"; create desire—"You will be like God"; maintain interest—Eve saw that it was "desirable for the knowledge it would give"; get action—"She took of its fruit and ate it, and also gave some to her husband and he ate."³

It is regrettable that from an evil spirit, disguising himself as an "angel of light," one learns the art of motivating the human will. But the whole of Scripture is inspired. First attract attention and create desires. The titles of the offerings in an adult education program must have a psychological appeal. In 1956, Saint Mary's University, in San Antonio, Texas, announced a co-operative community service. The titles alone served as so many stimuli to the imagination: Charm, Personality Development and Human Relations; Creative Thinking; How to Develop Good Ideas; How to Increase Your Vocabulary. The sub-title for this last one was written in most enticing terms:

Adventures in word-building. The size of a person's vocabulary has been found to be a reliable index to business and professional *success* (success is a magic word). No previous knowledge of Latin and Greek is necessary or anticipated.

Other offerings were: How to Read Rapidly and Well; Improve Your Conversation; Radio Announcing; Writing for Publication; Home Movie Making for the Amateur; Science Applied to Everyday Living; Philosophy for the Layman, with the sub-title—a condensation of philosophy (the adult loves condensations, surveys, and short-cuts)—a consideration of the *vital* questions that have stimulated the minds of all ages. Of the ninety-nine courses offered four were in religion: Faith in Action, How to Read the Gospels, Liturgy for the Laity, and Theology for the Layman.

In Genesis one reads that after Eve ate, she "also gave some to her husband and he ate." In the upper right-hand corner of the brochure prepared for St. Mary's University there is a most alluring feature:

AN IMPORTANT SERVICE

Baby Sitter Service. A nursery will be maintained at our School where our students may leave their children while they go about their classroom interests. Dad and Mother

³George W. Crane, quoting Genesis, Chap. 3, in *Applied Psychology* (Chicago: Hopkins Syndicate, Inc., 1955), p. iv.

will be able to attend classes while their children will be properly cared for by competent, mature, and licensed baby sitters.

There is one more item emblazoned in large letters on the yellow brochure: NO EXAMINATIONS.

EFFECTIVE MOTIVATION

Once the adult has been inveigled to sign up for a course, it is up to the teacher to "hold him." Despite the fact that he or she has already had a heavy teaching day, dynamism and energy must be evident. A "drip" of a teacher will have many "drop-outs." The adult before the instructor may be the grown-up boy who found it so easy to prevail upon his fond parent to write a note to Sister Mary Difficilia: "Please excuse Johnny today. His favorite aunt is at a crisis in her influenza." While Johnny the adult may have learned that absenteeism never made for success, the trait is in his character and he will drop the course for the slightest pretext: first and foremost, the teacher proved to be uninteresting. Perhaps the instructor read at him which was something he could do at home. The acoustics, the lighting, the chairs, the temperature, and the lack of ventilation or even parking space may be convenient excuses.

To hold the adult the teacher needs to know a few psychological facts about the will and motivation. The will is the faculty of the spiritual soul following intellectual good. Will power has been defined as the intellectual faculty of keeping a wish in focus, to hold on, as it were, to what has been apprehended as good. The pivotal point of a good will is not knowledge simply, not a mere fiat of the will, not good habits from within nor the imposition of good habits from without, not just grace or a naturally good will. The pivotal point of a good will is the realistic sense or appreciation of values.⁴

First, the enthusiastic instructor must see the value of the whole program of adult education and then of his own course in particular. Catholics have been challenged as contributing little to scholarship and to the intellectual life of America. A wave of interest is now sweeping the United States in things intellectual, cultural and scientific. Will Catholics participate in this movement or retire into an ivory tower? They are citizens of two worlds and can no longer live

⁴G. Augustine Ellard, S.J., "The Pivotal Point of Effective Good Will," *Review for Religious*, I (May, 1942), 172.

smugly and complacently in a cloistered existence. Pius XII in his address to the Union of Italian Teachers gives a definition of the Christian in today's world:

By the perfect Christian We mean the Christian of today, child of his own era, knowing and cultivating all the advances made by science and technical skill: a citizen and not something apart from the life led in his own country today. The world has nothing to regret if an increasing number of these Christians are placed in all sectors of public and private life.⁵

Strong motivation is needed to attract adults to use their leisure in a classroom. They must be impressed with the value of further learning. In this our space age Catholics cannot be stagnant. They must keep their minds active, alive, useful or be set aside. Our civilization will go on without them. Close to thirty-five million adult Americans are now engaged in a learning program with a desire for improvement. Do they wish to remain in a rut? They must look forward to changes, new ideas, new processes, new inventions, new products, new customers, and new jobs. Let them be among the first to know of current developments and associate with people who are ever learning. It is slow vocational suicide to refuse to master new operations.

But as adults they must have something more than just vocational satisfaction. The opportunity to live more intelligently is now being offered to them with informal, short courses to suit their spiritual, intellectual, cultural, vocational and recreational needs. It may be their last chance to devote their attention to their own improvement, to acquire greater efficiency in their chosen field of competence, to fulfil their domestic, business or professional obligations with greater skill and above all to discover "the strength of Christianity for the improvement and renewal of peoples."⁶

COUNTERING TYPICAL OBJECTIONS

Every teacher is a good salesman and must know the art of overcoming the objections of a vacillating customer. "I'm too old," the adult objects. "I shall have little time for reading."

⁵ Pius XII, "Address to the Union of Italian Teachers," (September 4, 1949) *Catholic Mind*, XLVIII (September, 1950), 572.

⁶ *Ibid.*

Too old! That alibi must be exploded and the adult must be reassured if he is intimidated by youthful faces in the group. Thorndike, one of the first psychologists to make a study of age and learning ability, concluded:

Nobody under forty-five should restrain himself from trying to learn anything. . . . If he fails in learning it, inability due directly to age will very rarely, if ever, be the reason. . . . His desire to learn it is not strong enough. . . . The ways and means which he adopts are inadequate.⁷

According to Robert Hutchins, the adult has an advantage over youth:

Such subjects as economics, ethics, political history and literature may be studied by young people but they cannot be comprehended by them, because the full lessons of these disciplines can be grasped only in maturity. The tragedy in this country is that these subjects are studied in youth and never studied again.⁸

Many specific factors enter into one's ability to learn, and some of these increase with age. An adult with a vocabulary of 11,000 words is superior in learning capacity to a youth with 5,000 to 7,000 words. His verbal ability means that his comprehension is higher and his capacity for mental distinctions greater. Senescence will not come if he keeps his mind alert. His wealth of experience compensates for any sluggishness of mind and once the brain cells become active with the intellectual tonic of further education, he must keep them so.

PSYCHOLOGY OF TEACHING ADULTS

Adults have had more experience than youth. It is upon this that the instructor must capitalize and which determines in part his teaching methods. To draw them out, to get them to participate and to share that experience demands a genial, friendly, permissive atmosphere. A rigid pattern of desks may recall disagreeable memories. A face-to-face relation makes for more formality than

⁷ E. L. Thorndike and others, *Adult Learning* (New York: Macmillan Co., 1936), p. 177.

⁸ Quoted in "Current Comments," *America*, LXXXIV (December 2, 1950), 296.

the student-back-of-student arrangement. It will not be difficult to get them to introduce themselves, to give their occupation, their background, and to tell why they selected the course. Their specific purpose in coming throws light on teaching procedures and problems presented for discussion. Friendships are born that satisfy a need of belonging to a group. The pooling of experience makes the course more profitable.

Early in the course the discerning teacher must make some estimate of the intellectual level of the majority. He may have before him more or less untrained minds and would avoid the use of technical terms which may be for the most part incomprehensible. It takes skill to present the results of scientific scholarship in popular jargon, gradually raising the students' level until more exact terminology can be used.

Adults are voluntary learners and do not submit to strain willingly. If the lecture method is used it is better for the teacher to pack the first part of the two hours with information that stimulates, instructs and inspires; then, to elicit questions which lead to discussion. The psychologist would propose multi-sensory stimuli in the form of visual aids: movies, film strips, charts, graphs, specimens, and the like. A humorous digression always wakes up a nodding American. Or the strain of listening can be relieved by interspersing abstract theory with practical, concrete illustrations. When two-thirds of the period has elapsed, a break of ten or fifteen minutes is necessary to maintain a social atmosphere, which must always be a primary objective, where mind meets mind in congenial, informal conversation. The last third of the class then passes quickly and gives the mental illusion that the evening was only too short as an intellectual treat.

During the break there is an opportunity to examine some of the attractive reading material on display. It is a psychological *faux pas* to present busy adults with a long bibliography or reading list until the middle or even end of the course. If the instructor wants them to read a book or books, let him arouse their interest with a two-minute sales talk or the reading of an excerpt, and there will not be sufficient copies to supply the demand before the evening is over. The intellectually curious will always find time for leisure reading. The ingenious teacher will have pamphlets available for the professional man whose time is not his own. One of the objectives of the whole program should be to raise the reading level of adults and

overcome the mind-set that they have no time to read. They are reluctant to do "book-work" or much preparation, but are most willing to buy copies of worth-while books and build up their libraries.

Adults are quick to note any lack of experience, any ultra-idealistic approach which does not square with the facts of life as they know it. They are sensitive to the teacher's poise, speech habits and voice far more than the college student. They themselves take very few notes, and expect the instructor to refer only slightly to his. It is well to prepare mimeographed material for major points.

Teaching an adult class makes great demands upon an instructor. To face such a heterogeneous group demands a breadth of knowledge, wide reading, alertness to current problems and developments, and time to think and plan. Each group is different and although the teacher may have taught the course before, it must be reorganized and adapted to meet the problems, needs and interests of the adults before him. Professors engaged in such programs should be given lighter teaching loads or freedom from committee responsibilities. It requires great energy, versatility, and interest in people as people, as well as a knowledge of psycho-pedagogical science, to motivate human beings and make them forget weariness at the end of the day and to love "knowledge for knowledge sake."

STIMULATING ADULTS TO FURTHER LEARNING

We have indeed failed if we have not inspired adults with an insatiable desire to pursue the learning process further. In this age when men travel at supersonic speed, their job is likely to change whether they do or not. They must broaden their horizons, know about the great issues of today for they are living in a world so full of conflicting beliefs, philosophies and wrong values. Destructive criticism is futile. Constructive action is needed. Catholic social theory must be translated into everyday action. Catholics must participate more effectively in the economic, social, spiritual life of their communities. They have a responsibility to God to be articulate and can have no excuse in saying, like Cain: "I am not my brother's keeper."

God uses instruments. The most wonderful thing that can happen to souls is that God should use them; the most terrible thing, that He could not use them. If when a loaded question is asked them, they

must shamefacedly answer: "I am not too sure, perhaps, you had better ask Father So-and-So," theirs is a sin of omission. They were too spiritually and intellectually inert to go beyond the few memorized answers of a child's catechism. They are adults. God could now use them to "change their world." They must be challenged to the greatness of their apostolate—to restore the world to Christ!

* * *

Catholics total 527,643,000 in the mid-1959 world population of 2,886,691,000, according to a report published last month by the Catholic Students Mission Crusade. The United States, reported as having 39,505,475 Catholics, comprising 22 per cent of the population, is ranked third in the world in the absolute number of Catholics.

* * *

Figures released last month by the National Education Association show that the number of public school districts in the nation declined from nearly 102,000 in 1948 to 48,043 in 1958. The number of one-teacher schools dropped from 74,823 in 1948 to 25,979 in 1958.

* * *

The new \$3,500,000 Wahlert High School in Dubuque, Iowa, was dedicated last month by Archbishop Leo Binz. It serves fifteen parishes and has a faculty of eighty-five priests, nuns, and lay teachers.

* * *

Made possible in part through gifts from the Lt. Joseph P. Kennedy, Jr. Foundation, a school for exceptional children was dedicated last month in Washington, D. C., by Archbishop Patrick A. O'Boyle while ground was broken for another in Worcester, Massachusetts, by Bishop Bernard J. Flanagan.

* * *

It is estimated that by 1975 a twenty-year-old girl entering religious life has an excellent chance of living to the age of eighty, or more, according to two extensive studies reported last month in Catholic Management Journal by Con J. Fechner of the University of Dayton.

THE USE OF CRITICAL WIT IN THE CLASSROOM

By Fr. Damon Kelley, O.Carm.*

A FUNNY THING HAPPENED to me on the way to school. . . ." Thus speaks the vaudeville comedian within many a teacher. It may not have been the comedians who killed vaudeville, but the cap-and-gown comic might ask himself if his hilarious wit is not secretly involved in a plot to kill education.

To obtain a clear idea of what we are talking about, we will define a general term and then make some distinctions and divisions.

"Critical wit" in general is the ability to express criticism or the expression itself of criticism which employs cleverly jocose words and appropriate voice tones, gestures, and facial expressions. Critical wit is both an ability and an expression. However, let us examine critical wit as an expression, since only thus, obviously, is it a teaching device. Critical wit, a homemade term, is possibly redundant. However, we are risking redundancy to insure exactness.

Further, criticism may be of those present or of those absent. This discussion will be limited to those present to the critic, namely, pupils present to the teacher.

The words employed in wit are actually different from those employed in humor. Witty words are keen, sometimes biting and surprising. Statements of humor, on the other hand, are always kindly, find deeper relations in human life, and cause a sustained response in their audience. But like humor, critical wit is expressed always for the purpose of pleasing an audience by causing them to laugh.

H. W. Fowler distinguishes wit not only from humor, but also from satire, sarcasm, and irony.¹ The basis for the latter distinction is sound and useful in literary criticism; but in this discussion, the definition of wit is given an interpretation broad enough to include sarcasm, irony, and elements of satire.

Tone of voice, gestures, and facial expression are mentioned in the definition specifically and apart from the words because they

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¹H. W. Fowler, *A Dictionary of Modern English Usage* (Oxford: Oxford University Press, 1950), p. 241.

often manifest the critic's intention when the words do not, thereby allowing more differences in the character of the expression.

There are three kinds of critical wit: banter, ridicule, and derision. The basis for this three-fold specification is the variations in the means of expression mentioned above. In banter, the words of the critic are sportive and playful; his tone of voice, gestures, and/or facial expression manifest an intent to give pleasure to the one addressed. In ridicule, the words are again playful and sportive, but the facial expression, tone of voice, and gestures are slightly contemptuous, manifesting an intention of inflicting pain on the one ridiculed. In derision, the most extreme form of critical wit, both the words and the tone of voice, gestures, and facial expression are scornful or mercilessly abusive, manifesting again the purpose of inflicting pain on the victim. Irony is adaptable to all three types of critical wit; sarcasm is a weapon only of ridicule and derision.

Like poetry, critical wit is more than an expression; it is also a communication. It is a stimulus which evokes a response in the person criticized and in those hearing the criticism. What then are some of the elements communicated in each stimulus—that is, in banter, in ridicule, and in derision—and what are some of the psychological elements in the response to each?

Banter as a stimulus communicates wit, friendship, and reproof. Wit, of course, is essential to all critical wit, but in banter it is an instrument of friendship which joins two friends in laughter. Reproof, or faultfinding is also essential to all critical wit, but often the reproof in banter is perverted praise; for instance, a virtue of the one bantered is made by exaggeration or by irony to appear a vice. On the other hand, banter is used in actual reproof, by which the banterer hopes to correct the fault laughed at.

In the response to banter, two elements are satisfaction and laughter at oneself. Of the five personality needs listed by Gates banter satisfies at least these three: the need for affection, the need for belongingness, and the need for social approval.² The need for affection is satisfied by banter's communication of friendship. The need for belongingness is satisfied by banter to a marked degree, because by it one recognizes another's faults but at the same time one shows acceptance or love of the other despite these faults. The

²A. Gates, A. Jersild, T. McConnell, C. Challman, *Educational Psychology* (3d ed.; New York: The Macmillan Co., 1948), p. 642.

need for social approval is satisfied by the recognition given before an audience to the one bantered. Banter many times causes the person criticized to laugh at himself, especially if his fault or folly is till then unknown to him.

Ridicule as a stimulus communicates wit, reproof, and humiliation of the person ridiculed. While the wit of banter is balm to the person criticized, the wit of ridicule is salt in the wound opened by the criticism. Reproof receives stronger emphasis in ridicule than it does in banter. The humiliation in ridicule consists in a "direct attack on one's self-evaluation (security and adequacy)."³ The one ridiculed is made to feel insecure and inferior. In the terms "security" and "adequacy," as used by Gates, is subsumed every satisfier of the most important personality needs, which are "thought to be" the needs for affection and belongingness (security), and for achievement, social approval, and independence (adequacy).⁴ Therefore ridicule frustrates some, or at times all, of these basic personality needs.

The response to ridicule is the attempt to restore one's self-evaluation.⁵ One may choose direct methods, which are conscious and rational, indirect methods, which are unconscious mechanisms employed to ameliorate immediate distress, compensatory methods, which use the indirect methods to alleviate a feeling of inferiority, or aggressive methods, which satisfy a need for aggression rather than the original thwarted need.⁶

The stimulus and response in derision are very similar to those in ridicule. The difference is that derision adds hostility to the stimulus, which thereby evokes a more violent attempt to restore one's self-evaluation.

Critical wit is sometimes expressed as banter but communicated as derision. This occurs when the critic intends to please, or, more commonly, when the critic, not adverting to the possible response in the one addressed intends only to provoke laughter in his audience, but uses words which attack the criticized person's self-evaluation.

DETRIMENTAL RIDICULE AND DERISION

We are now prepared to ask whether the teacher uses critical wit to the advantage or to the disadvantage of the learner. Let us assume

³ *Ibid.*, p. 638.

⁴ *Ibid.*, pp. 623, 642.

⁵ *Ibid.*, p. 638.

⁶ *Ibid.*, chap. 19.

in the learner a personality considered normal for his level of maturity.

Of the three types of critical wit, ridicule and derision, besides directly damaging the pupil's personality, do not help the learning process. In fact as a general rule, ridicule and derision are detrimental to learning. The two most important reasons for this are: (1) they discourage the pupil, and (2) they arouse emotional reactions irrelevant to the learning process.⁷ Ridicule and derision discourage a pupil because they directly attack his feelings of security and adequacy. A reproof may be couched in encouraging words; ridicule and derision always go further than simple reproof by poisoning it with discouragement. The ridiculed or derided pupil does not profit from his failure while the merely reproofed pupil may. Because "nearly half of our adolescents admit they are easily discouraged,"⁸ ridicule and derision are particularly harmful to adolescents. Likewise, the experience of many teachers affirms that girls are hurt more deeply than boys by ridicule and derision.

By the emotional reactions in the response to ridicule are meant those methods which the responder employs to restore his self-evaluation. In the case of a pupil ridiculed, responses such as expressing or fighting back a retort or attempting to save face by laughing at the wit distract or avert him from the activity of learning. It is true, of course, that a ridiculed pupil may attempt to restore his self-evaluation by correcting the fault criticized. But this results from the reproof contained in the ridicule while the elements which ridicule adds only hinder the pupil's acceptance of the reproof.

Because what is expressed as banter is sometimes, through the inadvertence of the critic, communicated as derision, the teacher must weigh the probable effects of his wit before he speaks.

EFFECTIVENESS OF BANTER

Hence, ridicule and derision must be ruled out for the normal student at any stage of his education. Nevertheless, critical wit in the form of banter has a very definite place in certain phases of teaching, namely, the maintenance of discipline, motivation, supplementary exercises after tests, and direct assistance.

⁷ W. D. Commins and Barry Fagin, *Principles of Educational Psychology* (2d ed.; New York: Ronald Press Co., 1954), pp. 557-58.

⁸ Urban Fleege, *Self-Revelation of the Adolescent Boy* (Milwaukee: Bruce Publishing Co., 1945), pp. 307-08.

Banter is frequently expressed in the classroom beneath shapes different from those it assumes in conversation. The difference, when it is present, is between the joviality of banter between two equals and the restraint of banter between one in authority and his subjects. In the classroom banter may be expressed with more seriousness without losing its essential character of good-natured and witty criticism.

In maintaining discipline, banter is an effective mild reproof that serves as a mild punishment. As we said above, it communicates reproof to the one bantered. The reproof, of course, may or may not be taken seriously by the student. This is a weakness in banter, for often students never know when a certain teacher is "kidding" or not. The teacher who uses critical wit to advantage makes it clear by his manner that his laugh-provoking banter is also to be taken to heart by the one criticized. We raise the question: why inject wit into serious reproof at all if the reproof is thereby liable to misunderstanding? The wit peculiar to banter can be justified in reproof because it tempers the reproof's unpleasantness. Thus only in intentionally mild reproof is banter effective. Serious disturbances of discipline should never be corrected with banter, for it would only lessen their gravity in the mind of the offender and in the minds of the rest of the class.

Banter is a mild form of punishment. According to Symonds, mild criticism is a mild punishment that influences "unlearning" provided that a positive "love-relationship" has been established between the teacher and pupil.⁹ But banter is a mild criticism, and moreover it is an influence in establishing or confirming this relationship, since banter ordinarily is communicative of friendship. Besides, from other evidence of the teacher's interest in the students in and out of class, the banter is accepted as a just reproof and without bitterness. Thus banter is a mild punishment that influences unlearning.

In motivation, banter is used in at least three ways. In the first way it is not itself the stimulus of a motive; it is the vehicle of a true motive, for instance, of challenge. Here the teacher uses the friendly means of banter to question the ability of the class or of an individual to execute a learning exercise. In the second way banter

⁹ P. Symonds, "Education and Psychotherapy," *Readings in Educational Psychology*, ed. W. Fullager and others (New York: Thomas Y. Crowell Co., 1956), pp. 429-30.

itself can motivate by giving praise. The teacher by irony makes a quality of the person bantered appear a vice: for example, "Are you sure this isn't plagiarized?" Whatever motivating force praise has, banter therefore shares. Thirdly, banter expressing intentional reproof motivates as strongly as the reproof it contains.

In a refined form, banter can be used as a supplementary exercise, after tests discover unsatisfactory conditions. When a pupil's more hilarious mistakes are read, *auctore ignoto*, to the loudly laughing class, the author learns all the more quickly from his errors.¹⁰

In giving direct assistance to individual students outside of class, banter is a method of creating a friendly atmosphere, when such an atmosphere is necessary. As Urban Fleege points out, "Boys expect a certain amount of chumminess in their teachers."¹¹

An incidental but important value of banter is that it makes students laugh at themselves. Besides being an act of the virtue of humility, the ability to laugh at oneself is one of the highest developments of personality.¹²

All things considered, the wit behind the teacher's desk will find that banter can be used with good results at the proper time, but that ridicule and derision are never advantageous and in most cases are detrimental.

* * *

There are 1,280 students (469 full-time and 811 part-time) registered this semester in the Graduate School of Arts and Sciences of The Catholic University of America. Of this number, 189 students (67 full-time and 122 part-time) are in the Department of Education.

* * *

In the Archdiocese of Philadelphia this fall there are 276,699 pupils registered in parish, diocesan and institutional elementary and secondary schools, plus 10,022 pupils in private elementary and secondary schools.

¹⁰ Gilbert Highet, *The Art of Teaching* (New York: Alfred Knopf, 1950), p. 140.

¹¹ Fleege, *op. cit.*, pp. 111-12.

¹² Gordon Allport, *Personality*, cited in Denison Maurice Allan, *The Realm of Personality* (New York: Abingdon-Cokesbury Press, 1947), p. 68.

INTERPAROCHIAL HIGH-SCHOOL FINANCING IN THE DIOCESE OF HARRISBURG

By Rt. Rev. Joseph Schmidt *

IN THE DIOCESE OF HARRISBURG, interparochial high schools evolved from parish high schools. In the period of the parish high school, the parish which owned the school assumed complete responsibility for its costs. Pupils who were not members of the parish supporting the school were first admitted on a nonpaying basis; they were listed as "outsiders." As far as the pastor of the parish and the Sisters on the faculty of the high school were concerned, it was enough that the presence of the outsiders gave evidence that their efforts to provide a good school were being recognized by parents in neighboring parishes. In many instances, the outside pupils not only filled up the classes and thereby made them more interesting to teach but they often brought prestige to the school by their industry and scholarship.

It was only when classes became overcrowded, and additional rooms and teachers had to be provided, that a small tuition was charged to the parents of the outsiders or to their pastors. No great effort was made to collect this tuition, however, and in nearly every case the amount paid for the outsiders did not meet the cost of educating them.

With the exception of the parish which owned the high-school building, parishes in the area rarely contributed their full share of support during the transition period when the school's status was being changed from parish to interparochial. This condition perdured as long as the high school was conducted in the founding parish's building. Surrounding parishes began gradually to assume equitable shares in the costs of the high school after it was housed in a new building which was not the property of any one parish. Even then the interparochial high school enjoyed merely a "hand-to-mouth" existence. The principal of the school was obliged to use all kinds of ways of raising money. Not until the pastors and the people of all the parishes sending pupils to the school were made to see their obligation to share its expenses did the financial status of the school take on any semblance of stability.

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EARLY EXPERIMENTS

In an effort to find a fair and workable method of distributing the high school's capital outlay and current expenditures among the several parishes it was serving, several plans employed in other dioceses were tried. One of these was the "tuition" plan, whereby the school bills each parish for a certain amount of money each year for each one of the parish's pupils. This plan was found wanting. All the pupils who should have attended the high school did not do so, either because their pastors made little effort to encourage attendance or because their parents were being made to feel that they should pay the tuition directly.

Another plan which proved unsatisfactory was the so-called "special high-school collection" plan. According to this plan, boxes of envelopes were distributed to the parishioners in the high-school area. Contributions were to be placed in marked receptacles which were placed at the doors of the churches of the area every Sunday. It was assumed that the amount which the people of a parish gave in this collection was as much as the parish could be expected to give for the support of the high school. The plan tended to allow the more generous parish to pay an unnecessarily high price for high-school service and the less generous parish to get such service cheaply.

THREE-FACTOR PLAN

After considerable experimentation in financing in several inter-parochial high-school areas, a plan was devised which, because it is based on three factors about which fairly reliable data can be gathered, may be called the "three-factor" plan. The three factors are: proportional parish population, proportional parish income, and proportional parish interest.

Proportional parish population.—This is simply the per cent of the population of the area represented by a particular parish. It may be considered to be made up of four subfactors: per cent of souls of the area in the parish, per cent of infant baptisms in the area in any one year in the parish, per cent of children of elementary-school age in the area in the parish, and per cent of children of high-school age in the area in the parish. It may be calculated simply by finding the per cent of souls in the area in a particular parish. If one wants to be more exact or if one wants to check on the reliability of the number of souls given for a parish, the other three subfactors may be calcu-

lated. The average of the per cents obtained for the four subfactors may then be used as the per cent of the area population in the parish.

To show how nearly equal these different population percentages may be, let us take the case of one parish which, along with several others, is supporting an interparochial high school. In order not to identify the parish, we shall call it Parish No. 1. The total number of all parishioners in the area is 17,782. There are 2,618 persons, or 14.73 per cent of all, in Parish No. 1. The number of infant baptisms in the area for the year studied was 792; of this number, 120, or 15.15 per cent, were in Parish No. 1. There were 2,688 children of elementary-school age, including the Catholic children in public schools as well as those in Catholic schools, and of this number, 389 children, or 14.47 per cent, were members of Parish No. 1. Youth of high-school age in the area, again including those in public schools as well as those in Catholic schools, totaled 795, and of this number, 112 pupils, or 14.09 per cent, were in Parish No. 1. The average of these three subfactor per cents is 14.57, which is close to the 14.73 per cent calculated as the percentage of souls in the area belonging to Parish No. 1.

Proportional parish income.—The ability of parishes to support interparochial high schools may not be measured adequately by population figures alone. Many parishes of large numbers of souls are made up of people with very limited incomes. On the other hand, some parishes which are considered small as to the number of souls may have many persons whose incomes are better than average.

Moreover, consideration must be given to the parishes' debts, their savings, and to their planned capital expenditures. In the Harrisburg plan, projected capital expenditures are calculated only two years ahead. Each parish's high-school assessment is adjusted every two years. In the calculation of a parish's assessment for a two-year period, its planned capital expenses for the first year are considered at full value while those planned for the second year are considered at only half value. These latter expenses are considered again when the next two-year assessment is determined.

In calculating the percentage of income for each parish in a high-school area, the net income for each parish is determined. Net income is the ordinary income of the parish less 10 per cent, either of its present debt or of the amount of its planned capital expendi-

tures, less the amount of its savings. Actually, in the latter case, the amount remaining after savings are subtracted from planned expenditures is the amount of the parish's debt. The reduction of 10 per cent is allowed to provide for interest payments and for payments on principal. If a parish should be so fortunate as to have savings and be planning no capital expenditures, 10 per cent of its savings is added to its ordinary income in reckoning its net income. Each parish's proportional per cent of income is based on the total net income of all the parishes in the high-school area. For example, the parish represented as No. 3 in Table 1 has an ordinary income of \$65,500; it has savings of \$10,000, and its planned capital expenditures will cost \$100,000. Subtracting its savings from its capital expenses, you have a projected debt of \$90,000. Ten per cent of this is \$9,000. Subtracting this amount from its ordinary income, you have a net income of \$56,500. The total net income of the five parishes in this particular high-school area is \$295,950. Parish No. 3, then, has 19.09 per cent of the total net income of the parishes in the area.

Parish current expenditures, such as, the costs of administration, maintenance, operation, fixed charges, and the like, are not considered in calculating proportional parish assessments for high-school support in the Harrisburg plan. Differences among parishes in this regard are normally adjusted through the differences in their ordinary incomes. It is the consensus of the pastors that such differences need not be brought in to further complicate the problem of proportional high-school financing.

TABLE 1
PERCENTAGES OBTAINED FOR FIXING HIGH-SCHOOL
ASSESSMENTS OF FIVE PARISHES ACCORDING
TO TWO-FACTOR PLAN

Parish	Population	Net Income	Total	Mean	Assigned
1	22.33	14.66	36.99	18.50	19.0
2	22.85	17.47	40.32	20.16	20.0
3	11.58	19.09	30.67	15.33	15.0
4	18.65	20.65	39.30	19.65	20.0
5	24.59	28.13	52.72	26.36	26.0
Totals	100.00	100.00		100.00	100.0

Proportional parish interest.—This third factor need not be considered if the high school is equally accessible to all the parishes it serves, as is the case in the situation presented in Table 1. The situation presented in Table 2 is different. Here the high school is serving nineteen parishes located at varying distances from its site. It is felt that parents in parishes far from the school, because of such matters as the cost and inconvenience of transportation of their children, will have less interest in the school than parents who live relatively near it. This is not to say that the former group of parents have less interest in the Catholic education of their children. The point is considered in calculating proportional parish assessments only in order to compensate the parishioners of the distant parishes for the expenses involved in transportation which they must pay out of pocket which those in the parishes nearby do not have to pay.

By a more or less rule-of-thumb procedure, agreed to by the pastors involved, one hundred percentage points are divided among the parishes. In the case presented in Table 2, two parishes very near the high school get 8 points each; five parishes not too far away get 7 points; and the other twelve parishes are assigned from 6 points down to 1 point, according to their distance from the school.

PERCENTAGE ASSESSMENTS

When the high school is equally accessible to all the parishes concerned, the percentage assessments are simply the averages of two per cents for each parish, namely, the percent of the population and the per cent of the net income. Where the distances of the parishes from the school vary, three per cents are averaged; the per cent of parish interest is added to the two just mentioned. With the agreement of the pastors concerned, the per cents obtained in these calculations are rounded in the interest of easing accounting.

The per cents assigned to each parish are used in determining the amounts parishes pay not only for financing current expenditures but also for defraying capital expenses, such as, the cost of constructing and equipping the school building.

EXCEPTIONAL SITUATIONS

In some sections of the diocese, where a parish high school already exists and its building is adequate for interparochial high-school

TABLE 2
PERCENTAGES OBTAINED FOR FIXING HIGH-SCHOOL
ASSESSMENTS OF 19 PARISHES ACCORDING
TO THREE-FACTOR PLAN

Parish	Population	Net Income	Interest	Total	Mean	Assigned *
1	12.04	8.93	7.00	27.97	9.32	10.0
2	6.10	4.01	7.00	17.11	5.70	6.0
3	10.50	5.88	8.00	24.38	8.13	8.5
4	1.24	2.87	7.00	11.11	3.70	3.5
5	5.24	11.89	7.00	24.13	8.04	8.0
6	9.31	7.58	8.00	24.89	8.30	8.5
7	6.60	5.08	7.00	18.68	6.23	6.5
8	5.53	7.32	6.00	18.85	6.28	6.5
9	2.83	4.05	6.00	12.88	4.29	4.5
10	3.72	4.95	6.00	14.67	4.89	5.0
11	2.59	4.84	6.00	13.43	4.48	4.5
12	2.84	4.89	6.00	13.73	4.58	5.0
13	8.85	10.67	5.00	24.52	8.17	8.0
14	5.77	5.05	5.00	15.82	5.27	5.0
15	2.72	2.99	4.00	9.71	3.24	3.0
16	.72	.75	1.00	2.47	.82	0.5
17	.47	.17	1.00	1.64	.55	0.0
18	4.27	4.24	1.00	9.51	3.17	2.5
19	8.66	3.84	2.00	14.50	4.83	4.5
Totals	100.00	100.00	100.00		99.99	100.0

* Assigned per cents are not always the mean per cents rounded; they are the per cents assigned and accepted after consideration of some aspects of a parish's present ability to pay, not taken into account in the simple calculations of the plan.

needs, it is felt that the expense of new school construction is unnecessary and should not be undertaken. In such cases, when the status of the high school is converted from parish to interparochial, in addition to the three factors already discussed a fourth point is considered. This is the manner of reimbursing the parish which constructed the building originally and which will continue to manage its maintenance and operation for its use as an interparochial

school. Rather than have the pastor of the owner parish pay his full assessment, as worked out according to the three-factor plan, an arrangement is made whereby his assessment is reduced by a certain amount of credit. This credit is made up of a rental payment plus a determined amount for maintenance and operational costs. Usually, the rental credit is equal to 2.5 per cent of the insurable value of the school building. Maintenance and operational credit is figured according to the percentage of building space used by the high school. Sometimes these buildings are used by the parish elementary school and by parish societies for meetings and social affairs. Admittedly, it is difficult to apportion costs to the high school and to the parish in these situations. Fortunately, in the Diocese of Harrisburg pastors are understanding and co-operative, and agreeable working arrangements have been worked out wherever necessary. Since the pastors meet regularly as an administrative board with the principal of the interparochial high school, if a particular arrangement is not working out satisfactorily it can be changed.

In conclusion, the writer wants to say that he has worked with the diocesan superintendent of schools, many principals, and several groups of pastors in setting up the financing of interparochial high schools according to this three-factor plan and has seen it help provide more and better facilities for Catholic high-school education with increasing satisfaction to all concerned. Much of the plan's success is due to the interest and leadership of His Excellency Bishop George L. Leech and to the co-operative spirit among the pastors, principals, and teachers of the Diocese.

* * *

The superintendent of schools for the Archdiocese of New York announced last month that there are 215,394 pupils in the Catholic elementary and secondary schools there, 171,094 in the elementary and 44,300 in the secondary schools.

* * *

The twenty-fourth Catholic high school built in the Archdiocese of Los Angeles in the past ten years was dedicated in October. Located in La Puente, California, it is called the Bishop Amat Memorial High School.

WE MUST NOT GIVE UP TEACHING

By Rev. Paul M. Donovan, O.Ss.T.*

IN AN ARTICLE I read last summer, a former teacher outlined his reasons for leaving the teaching profession.¹ His reasons are varied and thought provoking. As a teacher of thirteen years' experience I have often given at least passing mental expression to some of them, as what teacher has not? Without presuming to question anyone's right to choose his profession, let it be clearly understood I, nevertheless, wonder what would happen if every teacher took the same dismal attitude that "teaching becomes impossible when the mass of students are incapable of respecting the teacher's authority and when these students are void of the desire and capacity to learn,"² and further, that "all my experience during the teaching year led me to the conclusions that real teaching in today's schools is a hopeless task."³

These are pretty strong expressions. The writer explains that his experience is limited and that he makes no claim that his article is a careful piece of research. I feel, however, that someone must say something in defense of today's teen-agers and of the God-given work of teaching them.

YOUTH HAS OLD FAULTS

As every teacher wearily admits, there are many things that make teaching today difficult. Extracurricular activities tend to infringe on class time; the all-out sports program robs athletes of time and energy; and after-school jobs, necessary to provide funds for cars and dates, if not for tuition itself, whittle down the hours available for study to an alarming extent.

Faced with making a choice between going to a dance, working out with the football squad, earning extra money, or any of the hundred and one alluring enticements or sitting up in his room solving algebra problems, conjugating French irregular verbs, or deciphering the rhyme scheme of "The Faerie Queene," today's

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¹ James W. Collison, "Why I Left the Teaching Profession," *The Catholic World*, CLXXXIX (July, 1959), 294-299.

² *Ibid.*, 296.

³ *Ibid.*, 298.

teen-ager, just as those of yesteryear, will choose to do what seems the more important, the more interesting.

Thus do we all. Faced with the continuous task of making choices, we adults like to feel our decisions are based on mature judgment. If we must plead guilty to sometimes skipping duty in favor of pleasure, let us not be too quick to condemn teen-agers who, lacking our experience and maturity, do the same thing. It is our place as teachers not to condemn but to instruct. If students continually make the wrong choices to the detriment of their health, their character formation, or their studies, it is our task to demonstrate wherein their values are inadequate or invalid.

Do I pretend that this will prove an easy task? No, indeed. Because it is not easy, however, shall we shirk the responsibility? Again, an emphatic No!

We teachers, like the rest of our fellow humans—and violent student opinion to the contrary, teachers have their human side—have an innate tendency to wishful thinking. We all dream at times about the “ideal” class: a group of from twenty to twenty-five alert, eager, bright-eyed, courteous, intelligent students hanging with breathless interest on every pearl of wisdom issuing effortlessly, endlessly, impressively from teacher’s lips.

Eager as we teachers are to carry the flaming torch of knowledge to the ignorant, supremely confident from all the “tricks of the trade” garnered in methods classes, we expect a red-carpet welcome from our students. Textbooks rarely mention that it takes more than a passing grade in methods to make a man a real teacher. Not every student will be eager and alert; modern teen-age notions of courtesy vary considerably from the staid rules of conduct of yesterday; and, while they are neither more nor less intelligent than the students of former times, today’s youngsters are not inclined to hang breathlessly on anyone’s words until that person has proven he knows whereof he speaks and can maintain a classroom atmosphere at once disciplined and relaxed.

YOUTH RESPECTS TEACHING POWER

Along these same lines, we hear altogether too much today about teen-agers’ lack of respect and courtesy. Certainly their method of demonstrating respect and courtesy leaves much to be desired by a teacher who was reared on Emily Post and Amy Vanderbilt. Let

them know the proper way of doing things, however, and if you've won their respect as a teacher, they will go out of their way to please you. Likewise, someone should make a record of the popular theme that teen-agers resent restrictions and a firm hand. Some of them do, of course, just as some adults reject moral and legal codes. The great majority of boys and girls, however, welcome a teacher who lets them know in unequivocal terms just what he expects of them and just how far they can go before he "lowers the boom." Let that boom be lowered, however, with scrupulous fairness and consistency lest the teacher lose the battle.

Neither do teen-agers want nor expect their teachers to be "pals" or "chums." Friendly, yes, but the teacher is not a contestant in a popularity contest. Young people will choose their pals and chums from their own age group. They want teachers to be friendly, interested in them and their problems, fair, well schooled in their subject matter, and strong enough personality-wise to control the class in a subtle, matter-of-fact way. If, in addition, teachers have a sense of humor, well and good.

Neither is it true, as some lay teachers insist, that merely wearing a Roman collar or religious habit will insure the students' respect. As a matter of fact, while they have not lost their respect for the priesthood or the religious state as such, today's teen-agers, aping their parents, view the wearers of these marks of consecration with a more critical eye than did their grandfathers. It is not enough for the teacher to wear "the cloth." If he does, all right, but if he expects the habit of religion to win him respect for his teaching abilities, he is in for a sad surprise. Wearing a religious habit does no more toward making a man a teacher than waving a freshly signed teacher's certificate.

In short, when we walk into a classroom filled with today's teen-agers, we've got to prove our worth. In their own vernacular, "we've got to put up or shut up!" We have to show them that we not only claim to be teachers, but are teachers.

How is that done? I have already suggested the main points: friendly firmness, knowledge of one's subject matter, ability to bring it up or down to the class level, no sham nor pretense, and no "Bow down, clods, I am your teacher" attitude.

YOUTH RELATES SUBJECT TO SELF

Moreover, once we have established ourselves as to these important

preliminaries, we must then convince them that our subject matter is important to them. Rather than being "void of the desire and capacity to learn" they can and will learn anything they think important. Get them talking about their interests and hobbies. They will tell you things about astronomy, combustion engines, electronics, and many interests that you never dreamed of. It is, undoubtedly, a real challenge for the English literature teacher, for example, to demonstrate to skeptical football players that, as they charge down the gridiron defending the school's honor, they are exemplifying those very qualities of loyalty, strength, and valor that made Beowulf an epic hero. When they begin to see that the long-dead Anglo Saxons admired the qualities that make winning a football game possible, they gradually realize that "all this junk" they are made to read isn't really junk after all. The satisfaction a teacher feels when that first gleam of appreciation and understanding appears in youthful eyes is like little else in this world. And when the class you have literally dragged through Shakespeare's *Macbeth* begs to do more Shakespeare because "that guy is really great" you will walk into the teachers' lounge on Cloud Nine. As you lead them down the long avenue of past years, introducing them to the great minds of the past, showing them how these people lived and prayed, loved and played, pointing out worthwhile ideas that can be applied to their modern problems, it is very possible to show them that literature, at least, is important to them and interesting. Teachers in other areas, filled with the meaning and importance of their own subject fields, will find it equally possible to prove that their subject matter is worth thinking about.

Perhaps we won't succeed with every student. This fact must not force us to turn our backs on the rest, throwing up our hands in despair and retreating mournfully into our own private Ivory Towers. Shall we leave them to their ignorance and shabby values? Shall the hot rods, the comic books, the drive-in movies, the TV westerns win their minds and hearts? Shall we who, by living and learning, have established for ourselves a reliable set of values, by which we can differentiate the good from the bad, the beautiful from the ugly, the true from the false, the refined from the vulgar, abandon these youngsters who, whether we admire cliches or not, are the hope of our country?

We may be often tempted to do just that because the task is not

a light one. We must struggle constantly against human nature weakened by Original Sin; the human nature of ourselves and our students. We must strive against the poor training and tawdry values they have already acquired—at home, at work, at play, and even sometimes, God forgive us, in school.

We shall face opposition from students, parents, and even fellow teachers, who should know better; we shall become tired and worn. Sometimes we shall feel that it isn't worth the effort after all. But, fellow teachers, it is worth it, worth every drop of blood it costs us. These youngsters are the children of God, created in His image. Their immortal souls are in our keeping. It behooves us, then, to overcome their indifference, their flippancy, their tarnished values. It is expedient that we reach out and, taking them firmly by the hand, lead them to the great heritage of education. If we are worthy of the name "teacher" we shall not fail to meet the challenge.

* * *

New president of Al-Hikma University (Baghdad, Iraq) is Very Rev. John P. Banks, S.J., a 1940 graduate of Boston College. Al-Hikma this year has an enrollment of 120 students. Baghdad College, the Jesuit secondary school, has a near capacity enrollment of 750 students. About 40 per cent of the students of both institutions are Moslem.

* * *

Applications for a \$2,000 graduate scholarship offered annually by the Associated Newman Alumni of New York are now being accepted. The award is open to a Catholic who expects to teach at a secular college or university and who has been accepted as a doctoral candidate at the university in which he is studying. Application forms may be obtained from Room 103, Earl Hall, Columbia University, New York 27, N. Y.

* * *

The new report card for the elementary schools of the Diocese of Rockville Centre has the subjects grouped under the child's four basic relationships: to God, to fellow men, to nature, and to self. No special spaces for "marks" for conduct and effort are provided on the card.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

COMPARATIVE STUDY OF SIXTH- AND EIGHTH-GRADERS' REASONS AND TEACHERS' REASONS FOR STUDENT CHEATING by Mary D. Weld, M.A.

The purpose of this study was to ascertain the opinions of students and teachers regarding the cause of student cheating. Fifty teachers and 583 sixth- and eighth-grade students from 14 public schools participated in the study. The schools were selected in such a way as to secure a cross section of school population with regard to economic status and urban-rural location.

The data revealed that the students and teachers agreed in the following opinions on student teaching: (1) Only a few students cheat. (2) Boys and girls cheat to the same degree. (3) It is wrong to cheat. (4) Low I.Q. students cheat more than high I.Q. students. (5) The main reason for student cheating is fear of failure. There was disagreement, however, in several important phases of the problem. Teachers were of the opinion that the most cheating goes on in the seventh and eighth grades, that few students regret that they have cheated, and that some students have never cheated. The students were of the opinion that the same amount of cheating goes on in grades one to eight, that all students regret their cheating, and that every student has cheated at some time or other in his school life.

A SURVEY OF CONTEMPORARY THOUGHT IN THE EDUCATION OF TEACHERS FOR SECONDARY SCHOOLS by Sister Mary Camille Kaiser, S.S.M.N., M.A.

The purpose of this study was to survey contemporary ideas concerning the education of secondary-school teachers as held by persons engaged in professional education and by those employed in academic fields.

The study revealed that both groups tend to hold that the education of the secondary-school teacher should consist of general or liberal education, subject matter preparation, and professional training.

* Microfilms of these M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

ing. There was an indication that both groups are interested in improving the programs of teacher education. Scholarly and scientific organizations are becoming more articulate about the manner in which state certification requirements are determined, and they are taking the initiative in securing representation in groups that have the power to make decisions regarding requirements.

AN ANALYSIS AND COMPARISON OF CERTAIN PRINCIPLES OF VOCATIONAL GUIDANCE AS FOUND IN SECULAR AND CATHOLIC AUTHORS by Gerald J. Williams, M.A.

The aim of this study was to point out the relations between secular and Catholic principles of vocational guidance as expressed by secular and Catholic authors. The topics that were investigated were: the individual, the concept and finality of vocation, and the concept and finality of vocational guidance.

The analysis of the works of the secular and Catholic authors in regard to the designated topics seemed to warrant the following conclusions: (1) Secular authors identified the individual's vocation with his occupation. Some Catholic authors agreed with this; others made a distinction between vocation and career. (2) The secular authors made "social contribution" and "social participation" the end of a vocation. The Catholic authors were unanimous in extending the finality of vocations to supernatural ends. (3) The end of vocational guidance, as expressed by both secular and Catholic authors, was to assist the individual in choosing a career or occupation consistent with his interests, abilities, personal liabilities, and opportunities. (4) Both secular and Catholic authors agreed that the individual is not destined to a single, particular vocation, but that his range of talents corresponds to a like range of occupations open to him. The Catholic authors, however, insisted that the choice must be made in accordance with natural prudence and divine grace.

THE EDUCATIONAL CONTENTS AND IMPLICATIONS OF THE *de disciplina scholarium* OF PSEUDO-BOETHIUS by Rev. Peter J. Gualandris, M.A.

This study is an inquiry into the educational contents and implications of the *De Disciplina Scholarium*, a treatise of the thirteenth century attributed to Manlius Severinus Boethius, who died

in the sixth century. Much has been written about the authorship of the work, but the question still remains undecided.

The investigator found that the *De Disciplina Scholarium* is concerned with the intellectual and moral formation of youth. The physical development of the child is practically excluded in the treatise.

A METHOD OF INTEGRATING THE SCIENCE OF RELIGION AND SOCIOLOGY FOR A COURSE OF STUDIES IN THE HIGH-SCHOOL CURRICULUM by Rev. Francis Conway, M.A.

This dissertation is the outcome of a search for a better method of presenting the truths of religion to high-school students so that these truths will be more influential and more thoroughly integrated with the social life of a member of the Kingdom of God in the modern world. The areas of investigation include the Sacred Scriptures, their interpretation by scholars, and the writings of the Fathers of the Church which treat of the Christian doctrines and practices in the social and religious life of the early Christian people.

The findings of the investigation are presented in the form of an outline of an integrated course in the Social-Theology of Catholic Doctrine. The results of a testing program which substantiates to some degree the success of this method of integrating sociology and religion are included in the study.

A STUDY OF EXTRACURRICULAR COSTS PAID BY PUPILS IN SELECTED CATHOLIC SECONDARY SCHOOLS IN THE NORTH CENTRAL AREA by Rev. Charles H. Kelly, M.A.

A STUDY OF HIDDEN CURRICULAR COSTS PAID BY PUPILS IN SELECTED CATHOLIC SECONDARY SCHOOLS IN THE NORTH CENTRAL AREA by Rev. John A. Hunt, M.A.

The purpose of these studies was to investigate the kinds and amounts of costs which necessitate expenditures by the students in Catholic secondary schools. Twenty Catholic schools in the North Central area participated in the studies. Kelly limited his search to costs connected directly with school activities, and Hunt confined his investigation to "hidden" charges imposed by the school authorities for regular curricular offerings.

From the data collected from the participating schools the investigators drew the following conclusions: (1) Student expenditures in large high schools are greater than those in small and medium high schools. (2) Student costs were generally higher in diocesan and private high schools than in parochial schools.

A CRITICAL ANALYSIS OF PLANE GEOMETRY TEXTS BASED ON
CRITERIA AND RECOMMENDATIONS OF METHODOLOGISTS by Rev.
Harold F. Hermley, O.S.F.S., M.A.

This study aimed to analyze critically the current plane geometry texts used in secondary schools. The investigator surveyed the literature on secondary-school mathematics, its content and methods, and on the basis of this survey constructed a check list to use in the evaluation of the texts. The analysis of the texts revealed that the selected items on the check list were given attention in each text with varying degrees of stress.

A COMPARATIVE STUDY OF PRIMARY-GRADE READING IN EIGHT READ-
ING SERIES PUBLISHED BETWEEN 1950-1955 by Joan E. Diggs,
M.A.

This study was concerned with the examination and the comparison of eight reading series published between 1950 and 1955 that are currently used in the primary grades of the elementary school. The books of each series were analyzed on the basis of mechanical features, content, and illustrations to determine how effectively modern writers have applied the theory expounded by researchers that reading materials should be compatible with the child's interests, ability, responses, and needs.

The findings of the study indicate that the authors have effectively utilized available research findings in primary textbook production. It appears, however, that there is still room for research regarding certain aspects of the physical make-up, textual content, and illustrations of primary readers to meet the interests, ability, and needs of the modern child.

* * *

*Rev. Darrell F. X. Finnegan, S.J., of Loyola University
(Los Angeles) is the first priest to become president of the
California Council on Teacher Education.*

HIGHER EDUCATION NOTES

Accrediting agencies should be invited to consider the possibility of establishing and publishing, or citing, degrees or gradations of institutional excellence within appropriate categories of institutions, reads the fourth conclusion of the first of two conferences sponsored this year by the National Commission on Accrediting. Reports on both conferences were issued last month by the Commission. In reference to this conclusion of the first conference, held in Princeton, June 29 to July 1, it is stated in the report of the second conference, which was held in Washington, October 6 and 7, that no other topic presented for consideration prompted more discussion. The Washington conferees agreed that even if such classification were advisable, the instruments required for measurement and evaluation of educational excellence were not yet developed. Suggestions were made that accrediting agencies might from time to time cite individual institutions for excellence in areas in which they were particularly outstanding and so attract the attention of the public and other institutions to quality performance.

Among many other points of interest in the second conference's report is its summary of the debate over Conclusions 6 and 7 of the first conference. Conclusion 6 reads: "Those institutional attributes which most directly affect the educational consequences or products of institutions should receive primary attention in accrediting, whereas such factors as business procedures, finances and administrative organizations should be viewed as supporting attributes to the main purposes of an educational institution and should be evaluated in terms of how effectively they contribute to the attainment of these purposes." Conclusion 7 states: "The facets of institutional quality which should receive primary consideration in evaluation and accrediting are: (a) objectives, (b) curriculum, (c) faculty, (d) teaching, (e) students, (f) institutional research, and (g) library." With some accrediting agencies, such factors as administrative organization, financial management, and physical plant are still considered to be primary.

The debate over the appropriateness of evaluating the objectives of an institution was only partially resolved by an insistence that each institution possessed an unimpaired right in this country to define its own role, but that an accrediting agency had the responsibility both of judging an institution's success in attaining its own

objectives and of evaluating the institution's objectives in the light of the agency's criteria.

Sharp upgrading of training for business is called for in two major studies published last month. The studies were financed by the Ford Foundation and the Carnegie Corporation. Both studies provide a comprehensive view of collegiate training for business. While organized and conducted in a completely independent manner, the major findings of the two surveys are strikingly similar. Both conclude that the type of vocational, specialized business courses offered at many universities and colleges today should be left to proprietary business schools, night schools, junior colleges, industry institutes, and company training programs. Both recommend that business education should be solidly based on the liberal arts, and that in the teaching of business explicit attention should be paid to the contributions of such disciplines to the traditional business subjects. The Carnegie-supported study is *The Education of American Businessmen* by Frank C. Pierson and others, published by McGraw-Hill Book Company. The Ford Foundation-financed study is *Higher Education for Business* by Robert A. Gordon and James E. Howell, published by Columbia University Press.

Two gifts of \$500,000 each were received by Saint Louis University recently, marking the start of its Sesquicentennial Development Program. David P. Wohl, retired executive of a St. Louis shoe company, gave the University \$500,000 on September 25 for a new health institute in its medical center. The second gift was made by the Monsanto Chemical Company; it will be devoted to the University's new science center which will house the Institute of Technology and the Departments of Chemistry and Physics. In addition to the health institute and the science center, other buildings included in the University's ten-year, \$46,000,000 Development Program are a student citizenship center, a new women's dormitory, a central utilities plant, and a dormitory and aeronautics laboratory at Parks College of Aeronautical Technology.

Colleges must observe due process in all cases involving expulsion of students, except for failure to meet academic standards, contends the American Civil Liberties Union in its revised pamphlet, *Academic Freedom and Civil Liberties for Students*.

SECONDARY EDUCATION NOTES

Too much time and money, and too many extensive facilities! These are among the criticisms of interscholastic athletics enumerated by Calvin Grieder, professor of the School of Administration at the University of Colorado. Writing in *The Nation's Schools* (November), Grieder states that the educational value of interscholastic athletics at any level — college, secondary school, or elementary school — is negligible as compensation for the personnel, facilities, money, and attention lavished on athletics and athletes. In football, even the largest high schools limit the varsity squads to 80 or 90 boys, and in basketball to 25 or 30. If the same kind and extent of expenditures were used in support of extensive intramural programs of sports and games, the educational values would be vastly multiplied. Grieder also states that the types of physical activity and games learned have little or no carry-over into adult life. How many in their adult life play football or basketball, the two sports most emphasized in secondary schools? Why are not tennis, swimming, hiking, bowling, skating, and skiing emphasized?

The excessive physical activity required in competitive interscholastic athletics is injurious to adolescent boys and girls. Too many games are scheduled, practice sessions are too frequent and too long. The energy that should go into growing is expended in excessive physical activity and tension. This is detrimental to academic work. Anti-educational effects issue from interscholastic athletics because of the great pressure built up to win games. Teachers who coach are seldom judged by their classroom performance but by their coaching alone. Grieder concludes that "... interscholastic athletics in our high schools is probably the looniest thing in the American educational scene. . . ."

Smoking is a home rather than a school problem. This is the conclusion of an investigation conducted by the American Cancer Society. The study, conducted among 21,980 high-school students in Portland, Oregon, indicates that parental smoking is the main reason that teenagers take up the habit. Education, however, does play a role. The study shows that there was more smoking among students with poor academic records and among those who do not participate in extracurricular activities than among students with good academic and activity records. Future smoking problems could be solved by keeping

students in school longer. This was borne out by the fact that there is an inverse relationship of teen-age smoking to parents' educational level. Altogether, twenty-one schools were involved in the study. The researchers found that 25.8 per cent of the boys and 13.6 per cent of the girls smoked. Public school students indulged in considerably less smoking than did their counterparts in parochial schools.

More high schools than ever before offered driver education courses during the 1958-59 school year, according to the report of the twelfth annual high school driver education award program. Despite the unwarranted attacks on driver education as a "frill" course, 12,278 of the nation's high schools offered the course and enrolled 1,338,246 students, states Virgil Rogers, dean of the College of Education, Syracuse University, and chairman of a board of judges in the award program.

Talented high-school seniors in Illinois can take university work to "broaden and enrich their high-school programs," in a new University of Illinois program. Admission, which is on recommendation of school administrators, will be based on ability, grades, tests, and time available. Work will be above the regular high-school curriculum and will carry university credit.

First-year results of the National Defense Education Act are "really impressive," states Lawrence G. Derthick, United States Commissioner of Education. Among the gains from the 1958 legislation, he reports: (1) The act is accomplishing its purpose of channeling talented high school seniors into college. (2) Under its provisions, states have "tooled up" to start supplying high schools with modern scientific and language teaching equipment. (3) It has stepped up vocational education in scientific fields. (4) It is spreading student counseling; the teaching of languages hitherto rarely a part of the curriculum, including Russian; the use of television as a teaching tool, and the use of modern tabulating machines for uniform education statistics.

High-school students taking first-year physics in at least twenty-three Texas school districts are getting three periods of training each week over television. Two periods are conducted by their own individual teachers. In each district at least one class in first-year physics is scheduled at 11:30 A.M. At that hour, on Monday, Wednesday, and Friday, they turn on their television sets to hear and watch John

Outterson, an experienced teacher-on-television, conduct a regular class period. On Tuesday and Thursday, the physics teacher in each high school in the twenty-three districts conducts the period himself—generally a laboratory period.

As reported in *School Management* (November), the co-ordinator for the project is Dr. Lester S. Richardson of the University of Houston Physics Department. Under a \$44,000 grant from the National Science Foundation, the university is studying the results of the project. "Matched pairs" are being used to compare the achievements of the students who watch the television course as part of their schedule, those who see it as "enrichment" but have their regular physics classes at other times under their own teachers, and those who are not involved at all in television teaching but get only local training. Physics requires more time and preparation by teachers than almost any other course taught in high school, commented Outtersson. On television a thoroughly prepared course is presented that should bring to the better students in the smaller schools better education.

One-third of the Catholic high schools in the United States have total enrollments of one hundred students; one-half of them have total enrollments of less than two hundred students, according to Sister M. Florence, O.S.F., writing in *The Catholic School Journal* (November). Due to these facts it is not even theoretically possible to group students homogeneously, since the small numbers do not warrant successful grouping. Instead of concentrating efforts on "student" improvement at the present time, it may be wise to put pressure on better quality of instruction and better quality of administration. Breadth and depth in both teachers and administrators are highly desirable.

Sister Florence offers these solutions for the improvement of teacher quality: (1) Yearly professional growth through summer school workshops, conventions, scholarly research, and educational tours. (2) Upgrading of teacher background, demanding an M.A. goal for every high-school teacher in the field in which he is teaching, and then using him in that field impartially. (3) Less emphasis on football heroes and cheer leaders, and more on academic pursuits. (4) Respect on the part of administrators for scholarship courage displayed by individual teachers and students as well. (5) Encouragement of seminars even on the high-school level.

ELEMENTARY EDUCATION NOTES

Separate junior high schools for boys and girls should be provided to give the boys a chance to catch up with the girls. Margaret Mead asserts in *Life* (September 14) that the junior high school seemed like a fine idea when we invented it but it turned out to be a devil in disguise. We are catching our boys in a net in which they are socially unprepared. We put them in junior high school with girls who are two years ahead of them. There is not a thing they should have to do with girls at this age except growl at them.

The largest sale of any books published in the English language, with the exception of the Bible, is attributed to the McGuffey series of six readers. More than 123,000,000 copies of the readers have been sold since William Holmes McGuffey wrote the first four in 1836-37. In 1841, William's younger brother, Alexander, wrote the *Rhetorical Guide*, which later became the readers for the fifth and sixth grades. The first series of four readers became popular almost overnight. Within a year more than 20,000 copies had been sold. Within six years 700,000 had been published. Although now the demand comes chiefly from members of McGuffey societies and other of his admirers, the series is still published and several thousand copies are sold annually. McGuffey was a professor at Miami University at Oxford, Ohio, when he developed the manuscript for the readers. In 1836 the Beecher sisters, Catherine and Harriet, were asked by a small Cincinnati publishing firm to prepare a school reader. They recommended to the publisher that he engage McGuffey. Within two years the readers were published. McGuffey received a total of \$1,000 for his services.

A "plastic" school building that can be expanded and converted to new needs—even taken apart and moved to a different site and quickly reassembled—has been designed at the Massachusetts Institute of Technology. For the last two years, a project staff, headed by Marvin E. Goody, has been studying plastic structural sandwich panels for construction purposes. A detailed design for an elementary school was started in early 1958 to illustrate the application of the panels. A sandwich panel 8 feet square weighs 250 pounds, about one-tenth the weight of a comparable concrete shell.

The ideal site for an elementary-school building should be five acres plus one additional acre for each hundred pupils of predicted maximum enrollment, states the N.E.A. Department of Elementary School Principals in its thirty-eighth yearbook. Among the recommendations in the yearbook are: (1) one-story buildings with 40 to 50 square feet of classroom space for each pupil, and (2) planned space for specialized services, with consideration being given to such services as speech correction, psychological testing, remedial work, and health services, along with faculty lounges and workrooms, library, resource center, gymnasium and auditorium. Contributions of educators to the planning, the book says, should be in terms of how the facilities are to be used and explanations of the aims and purposes of the educational program, but not in specifics, such as, the type of heating plant or whether the floor surfaces should be asphalt or rubber tile.

Handwriting speed is not related to intelligence, reveals a report on seven years of research. The Committee on Research in Handwriting, headed by Virgil E. Herrick, professor of education, University of Wisconsin, worked with more than a hundred adults and children to study legibility, penmanship systems, pen pressure, and other aspects of handwriting. The committee found that girls generally write more legibly than boys, and that handwriting frequently deteriorates between the sixth and tenth grades, and then often improves because of a motivational change and a recognition of the need for legible writing. Other findings reveal that the amount of pressure on the pen point, whether light or heavy, is not related to handwriting legibility or to intelligence. Fast writers and slow writers write the heaviest, while average speed writers use the lightest pressure. There is generally a slight increase in pen pressure as the writer moves to the end of the sentence.

How young children learn to read, is the objective of researchers at Cornell University. Among the problems to be investigated during the three-year study are the nature of a child's spoken language at school age and its relationship to reading, whether a child can get information more easily from seeing or from hearing, how children learn to recognize symbols that make up the written language, and reading-writing relationships. Results of the study may even-

tually provide educators with data upon which to develop further techniques for teaching reading. The study is being supported by a grant of \$144,272 from the Co-operative Research Program of the U. S. Office of Education.

Whether a school should group students by ability depends largely on how much it emphasizes competition, states Finely Carpenter, assistant professor of education at the University of Michigan. As reported in *The Nation's Schools* (November), Carpenter asserts that when competition is emphasized, grouping by abilities seems advisable to promote the probability that success will be fairly equally distributed. This can be done only when competitors are about equal. If, on the other hand, the teacher can succeed in developing a co-operative atmosphere in which fast learners help the slower ones and such interaction is rewarded, then a mixed abilities class comes in for its share of success. Professor Carpenter concludes that it is up to the teacher to consider the total school environment in deciding which approach to use.

"We learn more when we like the teacher and we will like her better if she doesn't have pets." This quote is from a fourth-grader answering questions that are part of a study on what makes a superior teacher. The study, conducted by a committee of fourteen teachers in upstate New York schools, includes views of parents, civic leaders, and teachers, but the views of pupils seem to stand out. "We enjoy coming to a class in which the teacher doesn't try to make us feel stupid," was the comment of an eighth-grader.

Pupils in the first and second grades are learning geometry in five school districts in the San Francisco Bay area under a program supported by the National Science Foundation. Two professors from Stanford University are providing the impetus for the program. The geometry classes grew out of an experiment carried on by one of the professors, Dr. Newton Hawley. Dr. Hawley was invited to speak before his daughter's first-grade class. He presented the children with some geometric concepts that fascinated them so much he was signed up to give a short daily lesson for the rest of the term. The program was so successful that a workbook is being prepared and the program expanded to other schools. The program is not for gifted children only.

NEWS FROM THE FIELD

For teachers in private and parochial schools, only twelve states require, either by law or regulation, such teachers—at some school level—to hold certificates, according to the 1959 edition of the National Commission on Teacher Education and Professional Standards' *Manual on Certification Requirements for School Personnel in the United States*, published last month by the National Education Association. The twelve states are Alabama, Alaska, Iowa, Louisiana, Michigan, Nebraska, New York, Ohio, Pennsylvania, Puerto Rico, South Dakota, and Wisconsin. In New York, the provision applies only to the professional staff of private nursery schools in New York City and is mandated by the rules of the City Health Department. Moreover, it is to be noted that in the other states listed these laws and regulations do not apply in exactly the same way to the teaching personnel in parochial schools as they do to the teaching personnel in other kinds of private schools, nor to all teachers in parochial schools when they apply to such schools. In the previous, 1957, edition of the *Manual*, eleven states were listed as requiring certification—at some school level—of teachers in private and parochial schools; the listing in the 1955 edition included only seven states. Louisiana, Montana, Pennsylvania, and Wisconsin were added to the list in 1957; Ohio is the one addition in 1959. It noted in the 1957 edition that the Pennsylvania requirement did not apply to parochial school teachers.

The predominant practice among states regarding certification of teachers in privately supported and controlled schools, the *Manual* states, is to require certification only in case the school seeks accreditation by the state, or to issue certificates upon the voluntary requests of teachers in private schools. A total of twenty-three states follow these practices at one or more school levels, in which cases teachers in these schools must meet the same requirements as those in public schools.

For the acceptance of credentials of applicants prepared in out-of-state institutions the predominant practice, according to the *Manual*, is to require accreditation of these institutions by their state departments of education, with twenty-five states adhering to this practice. The next most common practice is to require accreditation by the institutions' state departments of education and

the appropriate regional accrediting associations, with twenty-four states following this practice. Many of these states specify state and regional or state and either regional or National Council for Accreditation of Teacher Education accreditation. Since NCATE does not accredit institutions not accredited by their regional associations, this means actually, then, state and regional accreditation. Two states (Iowa and Kansas) require accreditation by all three—state, regional, and NCATE. The NCTEPS *Manual* is the most complete single source of information on the practices of the several states in the certification of teachers.

Multiple subject-field teaching is the problem of an interesting piece of research reported in the November issue of the *California Journal of Secondary Education*. Entitled "Subject Matter Assignments of Teachers in Smaller High Schools," the study was made by Clarence Fielstra, assistant dean of the School of Education at the University of California, Los Angeles, to find out whether high-school teachers should not be prepared to teach in more than one subject-field and to determine the relationship between the size of schools and the number of subject-fields taught by individual teachers in them. The subjects were 1,000 teachers in 36 Los Angeles County high schools whose enrollments ranged from 50 to 1,037 pupils, with a mean of 799.5. Of the 1,000 teachers, only 12, or 1.2 per cent, were found teaching in four subject-fields; 58.3 per cent of these four-subject-field teachers were in schools with enrollments ranging from 750 to 1,037, only 8.3 per cent in schools with enrollments of 500 to 749, and 33.3 per cent in schools with enrollments under 500. Eighty-six of the 1,000 teachers taught in three subject-fields; 62 per cent of these were in schools of the largest enrollment group, as described here; 30 per cent were in the middle group, and 8.2 per cent in the smallest group. Of the 344 teachers teaching in two subject-fields, 64.8 per cent were in schools of the largest enrollment group, 28 per cent in the middle group, and 7.2 per cent in the smallest group. It is generally assumed that the smaller the high school, the more likely it is that teachers will have to teach in more than one subject-field. Dr. Fielstra found this true of the schools he studied. While only 1 per cent of the teachers in schools of the largest enrollment group taught in four fields, 7 per cent in schools of the smallest group did so. Corresponding per cents of teachers teaching in two fields are 33 and 44; in three, 8 and 12.

BOOK REVIEWS

GETTING DOWN TO CASES: A PROBLEMS APPROACH TO EDUCATIONAL PHILOSOPHIZING by Robert L. Brackenbury. New York: G. P. Putnam's Sons, 1959. Pp. 222. \$4.00.

This is a striking and unconventional textbook in educational philosophy. At the same time it is in many ways solid and valuable, also for the Catholic teacher in the area. The author states his purpose clearly: "This volume's *raison d'être* lies in its reversal of usual practices. It is written for the experienced teacher and it employs the inductive or case approach. Except for the Prologue and Epilogue, each chapter deals with some crucial educational problem." The eight chapters treat in turn of "Discipline," "Art and the Role of the Specialist," "Democracy and the Teaching of Controversial Issues," "Moral and Spiritual Values," "The Gifted," "Promotion and Reporting," "Social Stratification," and "Academic Freedom." Each chapter has three parts: the problematic situation presented in readable manner, typical solutions which teachers or school administrators advance, and analysis of their solutions. This analysis undertakes to define the basic assumptions underlying each solution in terms of the most widely-held educational philosophies on the American scene today, Realism, Idealism, Instrumentalism, and the tenets of "those philosophers known as scholastics." These latter the author does the honor of according the defense of theism and the position "that moral laws have a divine origin."

Professor Brackenbury states frankly his "leanings towards experimentalism." Hence, the Catholic teacher in the area will not expect this text to present a consistent solution of educational questions in terms of Thomistic metaphysics. At the same time, we have here no mere "pragmatism" attempting to solve problems somehow as we go along. The book represents a calculated and commendable effort to show the validity and importance of the philosophical study of educational questions. The author does not deprecate philosophy as such, nor the systematic, deductive exposition of educational philosophy. "This volume," he declares, "is not intended to be a substitute for other textbooks that employ a deductive approach, but rather to be a supplement to them."

In this sense the volume is recommended especially for classes composed of students who have had little or no contact with phi-

losophy in any form, whether philosophy in general or the philosophy of education. For apart from its basic fairness and general good judgment, it provides a simplified introduction, with excellent bibliographical references, to current educational theory in non-Catholic circles. And not least is the occasion it presents to illustrate and to develop the practical necessity of a true philosophy in all solidly-founded educational endeavor.

EUGENE KEVANE

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THE ROLE OF THE TEACHER IN GUIDANCE by Edgar G. Johnston, Mildred Peters, and William Evraiff. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959. Pp. xii + 276. \$4.95.

Guidance is primarily a viewpoint and a function, only secondarily a "department." In line with that point, this volume was written for teachers, and is "an effort to move guidance back *into* the classroom, to develop the integral relationship between guidance and teaching and to restore the teacher to his vital role as the primary guidance worker."

The three authors are all in the Education Department at Wayne State University. Edgar Johnston, the chief author, has a long and varied teaching career and has written three previous books on education.

The organization of the book seems geared to its purpose. There are such sections as "The Teacher Looks at Individuals," "The Teacher Works in a Team," and "The Teacher Evaluates His Role." Chapter titles are such as "The Teacher Recognizes That a Group Is Made Up of Individuals" (she'd be less than a shrewd observer if she didn't!), "The Teacher Refines His Perception," and "The Teacher Works with Individual Students." These, if taken as declarative sentences, seem akin to "The Sun Often Rises in the Morning," but each title is to be understood as preceded by "How." This is mostly a "how" book.

There is a good annotated bibliography, perhaps limited a bit by

exclusion of authors who do not share a certain viewpoint. The section on philosophy and structure of the guidance program, for instance, might have cited at least one writer whose viewpoint was Thomist or neo-humanist.

Significantly or not, the reviewer's wife, who is not a teacher, liked this book better than most he brings home. "Educationese" does not run rampant, and classroom "democracy," while not banished entirely, is not as tediously omnipresent as in most books of this sort that came out five or ten years ago. The reviewer, who is not as clear-headed as his wife, occasionally felt irritated by two things: (1) Sometimes there seemed to be an air of "exposing fallacies," or the "Although few people know it . . ." approach. It is not unknown for people who expose fallacies to perpetrate one or two. (2) On some key issues, for example, whether there are objective norms of morality and truth towards which guidance should aim, the authors were rather noncommittal. On the whole, though, they seemed to lean towards an objectivist view, without embracing it emphatically. This seems to be the trend in current books on education!

Some people would argue with the matter-of-fact assertion that "actually, Freudian concepts are based on the normal biological development of the individual and have strong implications for the guidance of children." Some people, when they come to the heading, "The Teacher Recognizes That the Student's Present Behavior Is Necessary to Him," will wonder, "Then why try to change it?" But every review reaches a point where it starts to quibble! This book seems to do a good job in pointing out to teachers some important guidance possibilities within the proper scope of their work and concern.

ROBERT B. NORDBERG

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ROAD TO REVOLUTION by Avraham Yarmolinsky. New York: The Macmillan Company, 1959. Pp. xiii + 369. \$5.95, illustrated.

There are essentially two kinds of scholarly books: those which reveal new facts and those which provide new interpretations of

already known ones or retell them in such a skillful and graceful way as to stimulate the reader. The work of Doctor Yarmolinsky, a native of Russia, a former Chief of the Slavonic Division of the New York Public Library, and now Professor at the City College of New York, belongs to the second category. The book narrates intelligently, skillfully and attractively the dramatic, and mostly tragic story of the nineteenth-century revolutionary movement of Russia, from Alexander Radishchev to the end of the People's Will, and the great famine of 1891-92. The author emphasizes the continuity and the depth of the moral protest against the tsarist oppression and social injustice, as well as the impact of Western ideas on Russian political thinking.

The reader in this country may be interested in a variety of details showing how strong was the influence of the American Revolution on Eastern Europe. The first tract advocating a thorough political and social reform, including abolition of serfdom, Radishchev's *A Journey from Petersburg to Moscow*, written between 1781 and 1783, was to a large extent inspired by the revolt of the thirteen colonies. Radishchev apostrophized George Washington as an unconquerable warrior guided by Liberty. Radishchev wanted Russia to have a constitution similar to that of the United States. He addressed the Republic, rejoicing in its newly acquired freedom: "You jubilate while we suffer here. . . . If I could at least be buried in America!"

The American Revolution had also its influence on the Decembrist uprising. One of their leaders, Nikita Muravyov, drafting a constitution for Russia, visualized his native country organized as a federation of thirteen regions. Another Decembrist, Ryleyev, an employee of the Russo-American Company, exploiting Russian possessions in California, in one of his verses calls the United States the only country in the world with a sensible government.

Professor Yarmolinsky's work is a valuable addition to the growing collection of American books on Russia; it may be read with profit and enjoyment both by the general reader with a taste for Russian history and by a more sophisticated student of East European past.

M. K. DZIEWANOWSKI

Department of History and Government
Boston College

BOOKS RECEIVED

Educational

- Burton, Katherine. *Faith Is the Substance; The Life of Mother Theodore Guerin, Foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana*. St. Louis: B. Herder Book Co. Pp. 260. \$4.50.
- Church, Harold H., and Lewis, Melvin S. *An Appraisal of the School Surveys Conducted by the School of Education, Indiana University*. Bloomington, Ind.: Indiana University Bookstore. Pp. 66. \$1.00.
- Cook, Fred S., and others. *Gregg Junior High Typing*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 215. \$3.20.
- Donaldson, Robert S. *Fortifying Higher Education—A Story of College Self Studies*. New York: Fund for the Advancement of Education. Pp. 63.
- Felter, Emma K., and Reynolds, Marie. *Basic Clerical Practice*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 371. \$4.48.
- Felter, Emma K., and Reynolds, Marie. *Workbook for Basic Clerical Practice*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 174. \$1.88.
- Gitlin, Max M. *High School Civil Service Course*. New York: Arco Publishing Co., Inc. Pp. 180.
- Heiges, P. Myers, and others. *General Record Keeping*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 369. \$3.96.
- Heiges, P. Myers, and others. *Workbook for General Record Keeping*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 282. \$2.20.
- Hosler, Russell J., and others. *Gregg Transcription for Colleges*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 256. \$4.00.
- Lloyd, Alan C., and Hosler, Russell J. *Personal Typing*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 120. \$2.84.

- Meehan, James R. *How to Use the Calculator and the Comptometer*. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 140. \$1.64.
- National Program in the Use of Television in the Public Schools*. Report on the National Workshop at Chapel Hill, North Carolina, June, 1959. New York: Fund for the Advancement of Education. Pp. 45, mimeo. Free.
- Oraison, D.D., M.D., Abbé Marc. *Love or Constraint? Some Psychological Aspects of Religious Education*. Trans. Una Morrissey. New York: P. J. Kenedy and Sons. Pp. 172. \$3.75.
- Parker, Bertha Morris (ed.). *The Golden Book Encyclopedia*. Volume II of sixteen-volume set designed for elementary school. New York: Simon and Schuster. Pp. 1,500 in set. \$24.95 for set.
- Reinhold, Meyer. *Classical Drama Greek and Roman*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 342. \$1.95 paper; \$3.50 cloth.
- Research Studies Related to the Improvement of Education in Thailand*. Bloomington, Ind.: Indiana University Bookstore. Pp. 66. \$1.00.
- Somerville, S.J., Francis. *Christ Our Lord*. Book I. Edinburgh, Scotland: Thomas Nelson and Sons, Ltd. Pp. 240.
- Somerville, S.J., Francis. *Teacher's Guide to Book One, Christ Our Lord*. Edinburgh, Scotland: Thomas Nelson and Sons, Ltd. Pp. 44.
- Therese, O.S.F., Sister M. *Dynamic Shorthand Skill Building*. A text-workbook for Catholic schools. New York: Gregg Publishing Division, McGraw-Hill Book Co., Inc. Pp. 175. \$1.96.
- Weiger, Josef. *Mary, Mother of Faith*. Trans. Ruth Mary Bethell. Chicago: Henry Regnery Co. Pp. 260. \$5.00.
- Winn, Ralph B. (ed.). *John Dewey: Dictionary of Education*. New York: Philosophical Library. Pp. 150. \$3.75.
- Wittich, Walter A., and Halsted, Gertie Hanson. *Educators Guide to Free Tapes, Scripts, and Transcriptions*. Randolph, Wis.: Educators Progress Service. Pp. 225. \$5.75.

General

- Barlow, Roger. *Black Treasure; Danger at Mormon Crossing; Fire at Red Lake; Secret Mission to Alaska; Stormy Voyage; and Troubled Waters*. Sandy Steele Adventure Series. New York: Simon and Schuster Publishers. Pp. 192, 191, 160, 188, 187. \$1.00 each volume.

- Blakey, Joseph. *University Mathematics*. New York: Philosophical Library. Pp. 581. \$10.00.
- Cervantes, S.J., Lucius F. *And God Made Man and Woman*. Chicago: Henry Regnery Co. Pp. 275. \$4.00.
- Champion, F. C., and Davy, N. *Properties of Matter*. New York: Philosophical Library. Pp. 334. \$10.00.
- Church Year, The*. 19th North American Liturgical Week, Cincinnati, Ohio, August 18-21, 1958. Elsberry, Mo.: The Liturgical Conference, Inc. Pp. 202. \$3.00.
- Collin, Rémy. *Evolution*. Trans. J. Tester. Englewood Cliffs, N. J.: Hawthorn Books, Inc. Pp. 143. \$2.95.
- Connell, C.S.S.R., Francis J. *Father Connell Answers Moral Questions*. Edited by Eugene J. Weitzel, C.S.V. Washington, D. C.: Catholic University of America Press. Pp. 210. \$3.95.
- Directory of American Psychological Services 1960*. Glendale, Ohio: American Board for Psychological Services. Pp. 214. \$1.50.
- Ferry, W. H. *The Corporation and the Economy*. Santa Barbara: Center for the Study of Democratic Institutions, Box 4068. Pp. 122. Free.
- First Noel, The*. New York: Golden Press, Inc. Pp. 26. \$1.95.
- Guardini, Romano. *Jesus Christus*. Trans. Peter White. Chicago: Henry Regnery Co. Pp. 111. \$2.75.
- Heagney, Anne. *De Tonti of the Iron Hand and the Exploration of the Mississippi*. New York: P. J. Kenedy and Sons. Pp. 190. \$2.50.
- Hergé. *The Secret of the Unicorn*. The Adventure of Tintin. Trans. Danielle Gorlin. New York: Golden Press, Inc. Pp. 62. \$1.95.
- Lefebvre, O.S.B., Gaspar. *The Spirit of Worship*. Trans. Lancelot C. Sheppard. Englewood Cliffs, N. J.: Hawthorn Books, Inc. Pp. 126. \$2.95.
- Lomask, Milton. *General Phil Sheridan and the Union Cavalry*. New York: P. J. Kenedy and Sons. Pp. 178. \$2.50.
- Murray, Byron D. *Commonwealth of Americans*. New York: Philosophical Library. Pp. 219. \$3.75.
- Perpetual Help Daily Missal*: Vol. I (January-March); Vol. II (April-June); Vol. III (July-September); Vol. IV (October-December). New York: Perpetual Help Center. Pp. I, 300; II, 300; III, 246; IV, 244. \$0.50 each volume.

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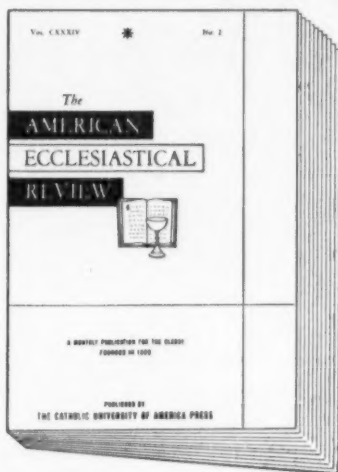
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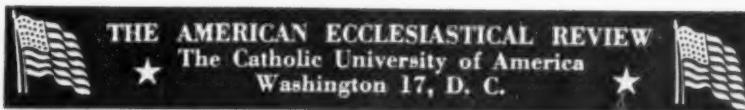
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